Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloading more books related to vedic philosophy please visit <http://aryamantavya.in/>

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

Sama Veda
SARVADESHIK ARYA PRATINIDHI SABHA
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Sama Veda
SARVADESHIK ARYA PRATINIDHI SABHA

OM

THE HYMNS OF THE SAMA VEDA

Translated with Notes and Comments

INTRODUCTION

CHAPTER I

The Glory of the Vedas :

According to the unanimous opinion of all the seers and sages of India, including the authors of the Six systems of Philosophy known as the Darshan Shastras, the Vedas were revealed by the Omniscient God in the beginning of the human creation. The meaning of the word "Veda" is knowledge. It is derived from the root विद् (Vid) to know. By Veda we mean the knowledge given by the Omnipotent and Omniscient Lord of the universe at the commencement of the human creation for the harmonious development and guidance of mankind. As worldly parents give knowledge to their chidren for their welfare, so God Who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well - being of all people. God is within and without all beings and things. The sages' hearts were pure and receptive and God inspired them with knowledge. On account of His Omnipresence and Omnipotence, God does not stand in need of paper, pen or ink, nor does He stand in need of uttering words with physical mouth like human beings. It was enough for Him to inwardly prompt the hearts of the sages in order to instil in them perfect knowledge. In the Vedas we find our individual, domestic, social, national and inter - national duties mentioned quite clearly for our perfect guidance.

As pointed out at the very outset, the glory of the

Vedas has been sung by all the Dharmashastras or Smritis, the Shastras or Darshanas - the phiosophical works of the medieval period.

Dharmashastras (Smritis) on the Glory of the Vedas :—

Manu-the first Law giver after the Vedas, has sung the glory of the Vedas in such un - ambiguous terms as वेदोऽखिलोधर्म मूलम मनुस्मृति २-६ Manu - Smriti 2-6. The Veda is the source of all Dharma i. e. religions, morality, righteous-ness and good conduct. धर्मं जिज्ञासमानानां, प्रमाणं परमं श्रुतिः मनु० २।३ Manu 2-3.

For them who want to acquire the correct knowledge of Dharma, the Vedas are the highest authorities.

बिभर्ति सर्वभूतानि, वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये, यज्जन्तोरस्य साधनम् ॥

मनु० १२।९९
Manu 12-99

The Eternal Veda upholds all the beings (being their nfallible guide). Therefore I regard it as the best means for their welfare.

The Yājna Valkya Smriti on which mostly the pre-sent Hindu Law is based says:—

न वेदशास्त्रादन्यत् तु, किंचिच्छास्त्रं हि विद्यते ।
निस्सृतं सर्वशास्त्रं तु, वेदशास्त्रात् सनातनात् ॥

There is no greater Shastra than the Vedas. All other shastras are derived from and are based upon the Vedas.

In the Atri Smriti, it is stated clearly that........
नास्ति वेदात् परंशास्त्रं, नास्ति मातुः समोगुरुः॥ अत्रिस्मृति श्लो १४८ ।

Atri Smriti V. 148

As there is no greater teacher for a child than his mother, so there is no greater Shastra for any one than Veda.

The Upanishads on the Vedas :—

The Ishopanishad on which all other Upanishads are based is the last chapter of the Yajur Veda (Kanva Shākha of ascention), that is why the Upanishads are generally known by the name of the Vedanta, literally meaning the end or doctrine of the Vedas. The authors of the Upanishads who were great sages and wise men of God—realisation regarded the Vedas as Revealed Scriptures. In the Mundakopanishad 2-4 it is stated ;- अग्निमूर्धाचक्षुषी चन्द्रसूर्यौ, दिशः श्रोत्रे वाग् विवृ-ताश्चवेदाः ॥ Fire is the head of Him (God) and His eyes are the Sun and Moon, the quarters His organs of hearing and the **revealed Vedas are His voice"**

(Yogi Shri Aurabindo's translation P. 107). In the same Upanishad we are told......

तस्मादृचः सामयजूंषि दीक्षा ॥ (Mundak 2-1-7)

From Him are the hymns of the Rig Veda, the Sama and the Yajur etc.

In the Brihadāranyakpanishad which is the fourteenth and the last Kanda of the Shatapath Brahmana (which contains the exposition of the Yajur Veda) it is stated......

एतस्य वा महतो भूतस्य निः श्वसितमेतद्यद् ऋग्वेदो
यजुर्वेदः सामवेदोऽथर्ववेदः ॥

(Brihadāranyak. Up. 4-5-11)

i. e. the Rigveda, the Yajurveda, the Sama Veda and the Atharva Veda are outpourings or Breath of the Supreme Being.

In the Aitareya Brahman (which contains the exposition of the Rigveda,) it is clearly stated;—

प्रजापतिर्वा इमान् वेदानसृजत् ॥

God who is the Lord of the universe created or revealed these Vedas.

The Maha Bhārat on the Vedas :

Maharshi (the Great Sage) Veda Vyas has said in the

Mahabharat, while singing the glory of the Vedas :—

अनादिनिधनानित्या, वागुत्सृष्टा स्वयम्भुवा ।
आदौ वेदमयी नित्या, यतः सर्वाः प्रवृत्तयः ॥

Mahabharat 12-232-24

i. e. In the beginning of the world, Self existent God revealed the Vedas which are Eternal and Divine. They are the Source or guides of all human activities.

Six Shastras on the Vedas ;—

There are six shastras or systems of philosophy. All of them believe in the authority of the Vedas as Revealed by God

Gautama the author of Nyāya Darashan (logic) says;—

मन्त्रायुर्वेद प्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ॥

(Nyaya Shastra by the sage Gautama 2-1-67) Wise Persons who observe truth in mind, word and deed have always accepted the authority of the Veda, that authority therefore should be admitted. One has to uphold the authority of the Ayurveda and Mantras.

Kanada—the author of the Vaisheshik Shastra also considers that the Vedas were revealed by God and have therefore the highest authority. He says :—

तद्वचनादाम्नायस्य प्रामाण्यम् ॥ Vaisheshik Shastra 1-1.

i.e. Veda being the Word of God, its authority is established.

The sage Kapila—the author of Sankhya Shastra who is erroneously considered to be an atheist also maintains :-

निजशक्त यभिव्यक्तेः स्वतः प्रामाण्यम्॥ Sankhya Shastra 5-5-1.

The Vedas having been produced by His (God's) own power, carry their authority within themselves.

The sage Patanjali—the author of the Yoga Shastra says that by giving the knowledge of all things through the Vedas, God is the First Guru or Preceptor of all our forefathers.

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ Yoga 1-24

The most distinguished sage Veda Vyasa the author of the Vedanta Shastra says :—

शास्त्रयोनित्वात्—1-4God being the source of all Shastras i.e. the Vedas, they carry the highest authority in themselves and being the Word of the Eternal God, the Vedas are Eternal Maharshi Jaimini - the author of the Meemānsa Shastra says :—

नित्यस्तु स्याद् दर्शनस्य परार्थत्वात् ॥ Meemānsā 1-1-18.

It (Veda) is surely eternal, because it is manifested for the sake of others. It exists for ever in its own right. Since there is no human author of the Vedic texts, there is no possibility of defects and so the non-authoritiveness of the Vedas is inconceivable.

Thus we find that the authors of all the Shastras are unanimous in holding the Vedas to be revealed by God in the beginning of the Human creation. No sane person can accuse these logicians and great philosophers, of superstition and blind belief. Therefore their unanimous verdict on the Revelation of the Vedas with strong and incontrovertible arguments must carry a great weight.

The Bhagavad Gita on the Vedic Revelation :—

The Bhagavad Gita which is one of the most popular books and which has been translated in almost all the important languages of the world on account of its popularity also sings the glory of the Vedas, regarding them as Revealed by God.

Yogi Raj Shri Krishna tells Arjuna in the third chapter :—

अन्नाद् भवन्ति भूतानि, पर्जन्यादन्नसंभवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसद्भवः ॥

कर्म ब्रह्मोद्भवंविद्धि, ब्रह्माक्षरसमुद्भवम् ॥
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

गीता ३-१४-१५।
Gita 3-14-15.

All beings are evolved from food, production of food is dependent on rain, rain ensues from Yajana (sacrifice) and sacrifice is rooted in action. Know that good action has its origin in the Vedas and the **Vedas proceed from the Indestructible God,** hence the All-pervading Infinite is always present in the sacrifice. Christopher Isherwood's Metrical translation of these verses may aptly be quoted here which is as follows:-

Food quickens the life-sperm,
Food grows from the rain fall
Called down out of heaven
By sacrifice offered:
Sacrifice speaks
Through the act of the ritual.
This is the ritual
Taught by the **Sacred**
Scriptures that spring
From the lips of the Changeless;
Know therefore that Brahman
The All-pervading
Is dwelling for ever
Within this ritual".
Bhagavad Gita or the Song of the lord. P. 46

In the 17th. Chapter of the Bhagavad Gita, Shri Krishna says :—

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च, यज्ञाश्च विहिताः पुरा ॥

Gita. 17-23

Om, Tat, Sat, this is declared to be the three-fold designation of the Absolute. At the beginning of Creation, the Brahmanas a d **the Vedas** and sacrifices were created by it.

(Gita Press Edition).

Isherwood's translation :—Om Tat Sat, these three words designate Brahman, by whom the seers, the Vedas and these sacrificial rites were created in ancient times." The Song of God. P. 119.

Mahatma Buddha on the Vedas :

Mahatma Buddha who is erroneously considered to be an atheist or opposed to the Vedas has stated in the Suttan Nipata 292.

विद्वां च वेदेहि समेच्च धम्मं
न उच्चावचं गच्छति भूरि पंजो ॥
संस्कृत छाया - विद्वांश्च वेदैः समेत्यधर्मं
नोच्चावचं गच्छति भूरिप्रज्ञः ॥

He who attains true knowledge of Dharma or righteousness through the Vedas, attains a steady position. He does not waver. This shows Mahatma Buddha's very great regard for the Vedas. It also shows that the Mahatma regarded the Vedas as the source of Dharma. Can such a believer in the Vedas be ever called an atheist ?

Lavi - an Arabian Poet on the Vedas :—

Lavi - an Arabian Poet (170 B. C) sang the glory of the Vedas in the following manner in Arabian Verses which mean :—

"O blessed land of Hind (India) thou art worthy of

reverence, for in thee has God revealed True knowledge of Himself.

What a pure light do these **four revealed** books **afford to our mind's eyes like the charming and cool lustre of the dawn.** These four, God revealed upto his prophets (Rishis) in Hind.

And He thus teaches all races of mankind that inhabit the earth.

Observe (in your lives) the knowledge I (God) have revealed in the Vedas, for surely God has revealed them.

Those treasures are the Sama and Yajur which God has preached, O my brothers, revere these, for they tell us the good news of salvation.

The two next, of these four, Rig. and Atharva teach us lessons of Universal brotherhood. These two (Vedas) are the beacons that warn us to turn towards the Goal (Universal brotherhood).

Guru Nanak ji and other Sikh Gurus on the Vedas :—

Guru Nanak ji sang the glory of the Vedas regarding them as Revealed by God, as the following passages of the Granth Sahib clearly show :—

ओंकार वेद निरमाये ।। गुरुग्रन्थ महला १ ओंकार शब्द

The Vedas were made or revealed by God.

हरि आज्ञा होए वेद, पाप पुन्नविचारिया ।। महला ५ शब्द १

The Vedas were revealed under the orders of God, so that human beings could distinguish between sins and merits.

सामवेद ऋग जजुर अथर्वण, ब्रह्मे मुख मा इयाहै त्रैगुण ।
ताकी कीमत कीत कह न सकै, को तिउ बोले जिउ बोलाइदा ।।
महला १ शब्द १७,

Sama Veda, Rigveda, Yajurveda and Atharva Veda have been revealed by God. No one can evaluate their importance. They are inestimable and eternal.

ओंकार उत्पाती । चार वेद चार खाणी ।। महला ५ शब्द १७,

Four Vedas are four treasures given by God.

वेद बखान कहहि इक कहिये, ओह बे अन्त अन्त किन लहिये : बसन्त अष्टपदियां महला १ अ० ३ ।

How can one praise the holy Vedas? They are endless. How can their end be found?

(Extracts from Guru Granth Saheb—the Sikh Scripture).

दीवा तले अन्धेरा जाई, वेद पाठ मति पापा लाई ।।

As there can be no dark under the Candle, so the study of the Vedas destroys all sinful thoughts of the intellect.

असंख ग्रन्थ मुखि वेदपाठ ।।

Though there are numberless books, the recitation and study of the Vedas stands first in the order of merit.

Saint Kabir on the Vedic Truth :—

"वेद कतेब कहहु मत झूठे, झूठा जो न विचारे ।"

गुरु ग्रन्थ साहेब राग प्रभाती कबीर जी शब्द ३ ।

Do not say that the Vedas are false. Liars are those who do not try to understand the Vedas.

Jain Acharya Kumudendu on the Vedas :—

The Rig Veda is eternal and the Word of the Omniscient in the beginning. Various languages have been derived from it. The message of the Omniscient Supreme being (सर्वज्ञ देव) is one and the same for the speakers of all languages.

(Bhoovalaya Chap. 6 Verse 2-6)

Dara Shikoh on the Vedas :—

Dara Shikoh (Son of Shahjahan and elder brother of Aurangzeb) wrote in his Persian translation of the Upanishads. "After gradual research; I have come to the conclusion that long before all heavenly books God had revealed to the Hindus, through the Rishis of yore, of whom Brahma was the Chief, His four books of knowledge, the Rig Veda,

the Yajurveda, the Sama Veda and the **Atharva Veda.**

A Parsi scholar on the Vedas :—

Dada Chanji, B A.,LL.B.,D.Th (A great Parsi Scholar, writes in the Philosophy of **Zoroastrianiam** and comparative study of Religions".

"The Veda is a book of knowledge **and** wisdom comprising the Book of nature, the Book of religion, the Book of prayers, the Book of morals and so on. **The** word **"Veda"** means wit, wisdom, knowledge and truly the Veda is condensed wit, wisdom and knowledge. **The Vedas teach nothing but mono-theism of the purest kind.**" (The Philosophy of Zoroastrianism and Comparative Study of Religions P. 100.

Some impartial Western Scholars on the Vedas :—

Dr. Alfred Russel Wallace - co-orginator of the Physical Evolution Theory wrote in "Social Environment and Moral Progress" strongly refuting the social and moral evolution theory:—"In the earliest records which have come down to us from the past, we find ample indications that accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects, they were different from ours. **The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portions of the Hebrew Scriptures.** It's authors were fully our equals in their conception of the universe and the Deity expressed **in the finest poetic language."**

"In it (Veda) we find many of the essential teachings of the most advanced religious thinkers." P. 13.

"We must admit that the mind which conceived and ex-expressed in appropriate language, such ideas as are everywhere present in those Vedic hymns, could not have been inferior to those of the best of our religious teachers and poets, to our Milton, Shakespeare and Tennyson". (Social Environment and Moral Progress by Dr. Alfred Russel Wallace P. 14).

The Social Evolution Theory falls to the ground when as rightly asserted by Dr. A. R. Wallace-one of the originators of the Physical Evolution Theory, Veda admittedly 'the oldest book in the library of mankind' contains the "essential teachings of the most advanced religious thinkers and is a vast system of religious teachings which are pure and lofty.' This is in fact, the best testimony to the Vedic Revelation Theory.

Nobel Prize Winner Materlink on the Vedic Ethics :—

Mr. Materlink—a Nobel prize winner Philosopher of Sweden, giving a few extracts from the Vedas and allied literature wrote in the "Great Secret."

"Let us agree that this system of Ethics of which I have been unable to give more than the slightest survay, while the **first ever known** to man, is also **the loftiest which he has ever practised.**"

(The Great Secret P. 96).

"As for the primitive tradition, it is true that these affirmations and precepts are the most unlooked for, the **loftiest, the most admirable and most plausible that mankind has hitherto known". (P. 57).**

"This tradition attributes to the **vast reservoir of the Wisdom** that somewhere took shape **simultanesusly with the origin in man**—to more spiritual entities, to beings less entangled in matter."

(The Great Secret by Maetrlink Prologue P. 6)

This cuts at the root of the Social Evolution theory. If the ethical and moral teachings of the Vedas which are admittedly the oldest books in the library of mankind, are also **the loftiest, the most admirable** and the most plausible that mankind has hitherto known, as rightly asserted by Mr. Materlink, then how can the Social Evolution Theory stand according to which the teachings of the oldest book should have been the most absurd and stupid ?

Count Leo Tolstoy on the sublimity of the Vedas:—

Giving the world famous Tolstoy's views on the Vedas

and the Upanishads, Mr. AlexanderShifman Research Scholar of Tolstoy Museum in Mosco wrote in his article entitled "Leo Tolstoy and the Indian Epics" published in several papers and magazines during Tolstoy Century Celebrations in 1963.

"Loe Tolstoy was deeply interested in ancient Indian literature and its great epics. The themes of the Vedas were the first to attract his attention. Appreciating the profundity of the Vedas, Tolstoy gave particular attention to those cantos which deal with the problem of ethics, a subject in which interested him deeply. He subscribed to the idea of human love which pervades the Vedas, with their humanism and praise of peaceful labour. Tolstoy the artist was moreover delighted **with the poetic treasures and artistic imagery** which distinguish those outstanding Indian Epics". He (Tolstoy) ranked **the Vedas and their** later interpretations—the Upanishads—with those **perfected work of world art** which have never failed to appeal to all nationalities in all epochs and which therefore represent true art."

"Tolstoy not **only read the Vedas, but also spread their teachings in Russia.** He included many of the sayings of the Vedas and the Upanishads in his collections "Range of Reading" Thoughts of wise men" and others".

Two reverend gentlemen on the Vedas :—

Rev. Morris Phillip - a Christian Missionary in his well-known book named "The Teachings of the Vedas" strongly refuting the Evolution Theory writes :—

"We have pushed our enquiries as far back in time as the records would permit and we have found that the religious and speculative thought of the people was far purer, simpler and more rational at the farthest point we reached, than at the nearest and the latest in the Vedic Age.

"The conclusion therefore in inevitable viz that the **development of religious thought** in India has been uniformly

downward and not upward, deterioration and not evolution. We are justified therefore in concluding that the higher and purer **conceptions of the Vedic Aryans were the results of a Primitive Divine Revelation".**

(The Teachings of the Vedas by Rev. Morris Philip". P. 23).

This admission on the part of a Christian Missionary for the Vedas as Primitive Divine Revelation is very significant.

Prof. Heeren on the Vedas :—

"The Vedas stand alone in their solitary splendour, standing as **beacons of Divine Light for onward march of humanity.".**

(Historical Reseaches by Prof. Heeren Vol. II, P. 127).

Mons, Leon Delbos—a French Scholar in the course of a paper read by him before the International Literary Association at Paris on 14th July 1884 declared unhesitatingly ;—

"The Rig Veda is the most sublime conception of the great high ways of humanity."

"Thoreau (American Sage) on the Vedas :—

"What extracts from the Vedas I have read fall on me like the light of a higher and **purer luminary** which describes a loftier course through a purer stratum-**free from particulars, simple, universal. The Vedas contain a sensible account of God."**

(Quoted here from "Mother America" by Swami Omkar P. 9)

Mr. Boulanger — a Russian Scholar on the Vedas :—

Mr. Boulanger — a Russian Scholar, Editor of the Sacred Books of the East Series in Russian, wrote thus in his preface :—

"What struck me in Maxmuller's translation was a lot of ab urdities, obscene passages and a lot of what is not lucid."

"As far as I can grasp the teaching of the Vedas, it is so

sublime that I would look upon it as a crime on my part, if the Russian public become acquainted with it through the **Medium of a confused and distorted** translation, thus not deriving for its soul **that benefit which this teaching should give to the people**."

(Quoted here from Sadhu T. L. Vaswani's Torch bearer P. 143).

Regarding Prof. Maxmuller who was considered to be the most prominent orientalist of his day, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translati g the Vedas and writing other books on them.

In a letter addressed to Duke of Orgoil - then the Secretary of State for India, Prof. Maxmuller wrote on 16th. December, 1868 :—

"The ancient religion of India is doomed and if Christinity does not step in whose fault will it be ?

In a letter addressed to his wife in 1868 Prof. Maxmuller wrote :—

"I hope, I shall finish that work (Editing and translating the Rigveda) and I feel convinced that though I shall not live to see it, yet this edition of mine (of the Rigveda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. "It (Veda) is the root of their religion and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years.

So it is just with the motive of uprooting the Vedas, that Prof. Maxmuller though a staunch Christian, undertook the stupendous task of editing and translating the Vedas. The letter written by Mr. E. B. Pussey—an intimate friend of Maxmuller also shows that his friends knew and highly

appreciated his motive.

Mr. Pussey wrote :—

"Your work will form a new era in the efforts for the conversion of India, and Oxford will have reason to be thankful that by giving you a home, it will have facilitated a work of such primary and lasting importance on the conversion of India, and which by enabling us to compare that early "false religion' with the true, illustrates the more than blessendness of what we enjoy"

(Mr. E. B. Pusseys' letter to Prof. Maxmuller.)

It is, therefore, not surprising as remarked by Mr. Boulanger that "in Maxmuller's translation of the Vedas, there was a lot of absurdities, obscene passages and a lot of what is not lucid ! The same is the case with Macdonell, Keith and many other Western Scholars who were the occupants of the Chair of Oriental studies at the Oxford University under Boden Trust, whose Chief object was as follows as given by Monior Williams in the Introduction to his well - known Sanskrit English Dictonary :—

"That the special object of his (Boden's) munificent bequest was to promote the translation of the Scripteres into Sanskrit, so as to enable his country men to proceed in the **"Conversion of the natives of India** to the Christian religion."

Is it surprising then when we find Monior Williams writing "In Modern India and the Indians," that

"When the walls of the Mighty fortress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the **Victory of Christianity** must be signal and complete."

(Monior Williams in Modern India and the Indians P. 247 3rd. Edition.)

Shri Aurabindo was therefore right when in his essay on "Dayananda and the Veda" he remarked with regard to the interpretation put by Prof. Maxmuller and his followers

(All of course do not come under that category as quotations given by us in this chapter from the writings of some impartial Western Scholars clearly show).

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and precoceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic Scholarship."

(Bankim, Tilak and Dayananda by Yogi Shri Aurabindo. P. 52).

Let us leave this unpleasent matter here which had to be briefly dealt with to elucidate the remarks of Mr. Bulanger.

Mr. Edward Carpenter on the Vedic Philosophy :—

"Mr. Edward Carpenter, a distinguished sage of the West, in his illustrious work "Art of Creation" gives expression to the following ideas ;—

"A new philosophy we can hardly expect or wish for, since, the same germinal thoughts of the Vedic Authors have come all the way down history, even to Shopenhauer and Whitman, inspiring philosophy after philosophy, religion after religion. Science is able to provide for these world-old principles some what of a new form and so wonderful a garment for illustration and exposition as it does."

(The Art of Creation by Edward Carpenter).

It is this Universal Character of the Vedic Teachings with most sensible and rational account or conception of God that distinguishes them from other "Scriptures".

Dr. James Cousins on the Vedic Ideal :—

Dr. James Cousins D. Litt.—an eminent Irish poet, artist and philosopher, in his excellent book "Path to Peace," expressed himself thus with regard to the Vedic Ideal and Culture :—

"To love, to think, to do, are in the Vedic conception, no transitory futilities touched with Melancholy, but stimulations of the cosmic activity charged with the joy of the Eternal. Shadows they are, dancing shadows cast by the Light of lights.

"But they are cast by the light, not by darkness and in the Light, that vision of the Eternal, shining through the temporal, humanity can find an ideal which would replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life."

"On that (Vedic) ideal alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself is it possible to rear a new earth in the image and likeness of the Eternal Heavens".

(The Path to Peace by Dr. James Cousins P 60)

Mr. Mascaro M.A. on the Vedas.—

Mr. J. Mascaro M.A. Reader of English University of Barcelors says in "The Himalayas of the Soul :—"

"If a Bible of India were compiled, eternal treasures of old wisdom and poetry would enrich the times of to-day. Among those compositions, some of them living words before writing was introduced, the Vedas, the Upanishads and the Bhagavad Gita would rise above the rest like Himalayas of the spirit of man".

(The Himalayas of the Soul by J. Mascaro M.A. P. 151).

Brunhofer on Vedic Poetry:—

Brunhofer — a German Poet was constrained to exclaim :

"The Veda is like the lark's morning trill of humanity, awaking to the consciousness of its greatness.

(quoted here from "The Mystic Approach to the Vedas by Shri M. P. Pandit P. 2)

Many more quotations can be added, but they are sufficient to convince the readers that the glory of the Vedas has been sung not only by the Sages and seers of India, but by many impartial scholars of all countries. Rishi Dayananda Sarasvati—the greatest Vedic Scholar of this age was therefore right in his Clarion Call of "Back to the Vedas" declaring at the top of his voice". The Vedas are the Scriptures of all true knowledge. It is the paramount duty of all Aryas (righteous persons) to read them, to teach them to others, to hear them read and to recite them.

(The 2nd Principle of the Arya Samaj)

CHAPTER II

Why to sing the Glory of the Vedas !

The distinguishing features of the Vedic teachings on account of which, their Glory is not only sung by all the seers, sages and philosophers of India, but many impartial Western Scholars are the following.

(1) The Vedic Dharma teaches harmony between knowledge and action, considering the combination of both, essential for the attainment of emancipation.

(2) It advocates harmony between renunciation and enjoyment, enjoining upon us the middle path expressed in the most un-ambiguous terms like...

तेन त्यक्तेन भुंजीथा मा गृधः कस्यस्विद् धनम्

(Yajur Veda 40-1)

i. e. Enjoy things of this world with the spirit of renunciation in you .Don't be greedy. Whose wealth is all this ? It

is all God's. Regard yourselves only Trustees and not owners of the wealth. Some sects like Charvaka preach the materialistic principle of "Eat, drink and be merry, because to-morrow we may die". Some others like Buddhism, Neo-Vedanta, Christianity etc. lay all stress on renunciation saying like Jesus that "It is easier for a camel to enter the eye of a needle than for a rich man to enter into the Kingdom of God" Mat. 23-17. But the Vedic Dharma teaches the Middle Path as pointed out above and this is its distinguishing feature.

(3) The Vedas advocate the claims of reconcilation between individualism and Socialism, laying stress on the combination of both असम्भूति or individul all—round progress and सम्भूति Social Collective Welfare as the right path, as stated in the Yajur Veda.

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह। विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ (Yajurveda 40-11)

(4) The Vedas lay stress upon harmony between faith and Reason by enjoining upon us the cultivation of both, praying for the development of both and by conducting ourselves in such a way that both these faculties may go hand in hand.

अग्ने समिधमाहार्षं बृहते जातवेदसे। स मे श्रद्धां च मेधां च जातवेदाः प्रयच्छतु ॥ Atharva Veda 19-64

Such Mantras are very significant in this connection. There we pray to the Omnipresent and Omnipotent God to endow us with Faith and Pure Reason at the same time. It is also to be borne in mind that the Shraddha which we are asked to cultivate is not blind belief, but the power of grasping and upholding the truth श्रत् इति सत्यनाम निघण्टु ३-१०) According to the Vedic Lexicon named Nighantu, Shrat means truth' the root धा (Dha) means to uphold or support. Therefore Sharaddha means that which upholds or supports truth. It is not superstition, as generally it is considered to be.

For instance in religions, like Christianity and Islam, the greatest stress is laid on faith in Jesus Christ and Mohammed Saheb and we are asked to believe in their teachings implicitly. To argue in these religious matters is considered to be sinful. That is why many irrational dogmas like Trinity; Virgin Birth of Jesus Christ, Resurrection and Redemption by Grace are believed by devout followers of these religions. There are the instances of Hipatia, Arius, Nestor, Palagious, and many others who had to lay down their lives or whose property was cofistated for exercising their reasoning power against the dogmas of Orthodox Christianity and Islam. But that is not the case with Vedic Dharma. It does not condemn or look down upon reason. In Mantras like मूर्धानमस्य संसीव्याथर्वा हृदयं चयत् ।।Atharva 10-2-26) the Vedas enjoin us to stitch or knit together our hearts (the Centre of faith and love) with our brains the Centre of reason). There could not be greater emphasis on the harmony between faith and reason than expressed in this poetical figure. This is the most important distinguishing feature of the Dharma, taught by the Vedas. It is therefore, but in the fitness of things that their glory has been sung by all the seers and philosophers alike. (5) The fifth distinguishing feature of the religion taught by the Vedas is that in it Religion and Science are properly harmonised. The Veda is the origin, not only of religion, morality and Ethics, but also of sciences. Even some impartial Western Scholars have expressed this distinguishing feature of the Vedas with great surprise. For instances (1) Mr. W. D. Brown in his famous book "The superiority of the Vedic Religion" referring to the Vedic Religion says :—

It (Vedic Religion) recognises but One God. It is a **Thoroughly acientific religion where religion and Science meet hand in hand.**

Here, theology is based upon science and philosophy. (Superiority of the Vedic Religion by W.D. Brown).

(2) French Savant Jacolliot in his well-known work "The Bible in India" comparing the different accounts of the

origin of the universe exclaims :—

"Astonishing fact ! The Hindu Revelation (Veda) is of all **Revelations the only one** whose ideas are in perfect harmony with modern science, as it proclaims the slow and gradual formation of the world".

(The Bible in India Vol. II, Chap. I).

(3) Mrs. Wheeler Willox—an American lady says :—

"We have all heard and read about the ancient religion of India. It is the land of the **great Vedas** the most remarkable works containing not only **religious ideas for a perfect life, but also facts which all the science has since proved true.** Electricity, Radium, Electrons, Airships, all seem to be known to the sires who found the Vedas".

(4) Even Prof. Maxmuller in his "Biographical Essays" referring to Rishi Daya Nanda's interpretation of the Vedas, which was based upon the ancient authorities, observes :—

"To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and by their interpretation, **succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science were alluded to in the Vedas.** Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germs known to the poets of the Vedas".

Let me close this part of the chapter with the views expressed by such an impartial thinker and philosopher of world-wide reputation as Yogi Shri Aurabindo. In the course of his well - known essay on "Dayananda and the Veda" Shri Aurabindo remarked :—

"There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science the Modern World does not at all possess, and in that case, Dayananda has rather understated than

overstated the depth and range of the Vedic Wisdom".

(Bankim—Tilak-Dayananda by Shri Aurabindo, Shri Aurabindo Ashrama, Pondichery P. 57).

Those who would like to know more about the various sciences in the Vedas, should read books like "The Vedic Fathers of Geology" and "Vedic India—Mother of Parliaments" by the Maha Rashtrian Scholar Shri N. B. Rao Pavagi, The Vedic Gods—as figures of Biology by Dr. V. G. Rele L.M.F., S.F.C.P.P.S. "Introduction to the Message of the 20th. Century by P. Narayan Gowda M.A., B Sc., The Riks by Parama Shiva Iyer: The Sciences in the Vedas by Shri Hans Raj; "Material Sciences in the Vedas" by Shri Panna Lal Parihar, B.A.,LL.B, "Sciences in the Vedas Part 1—2 compiled by Shri Divan Rama Nath Kashyap and other books in English besides many books in Hindi.

Unfortunately, there has been a great conflict between religions like Christianity and Islam on the one hand and Science on the other. In books like "History of the Conflict between Religion and Science" by William Draper M.A.,DD. we find thousands of instances of such conflict. The great Scientists like Galelio and Bruno were persecuted for preaching Scientific principles like the earth revolving round the sun and plurality of the world which were declared by the inquisition Court to be "foolish", absurd, false in Theology and heretical because expressly contrary to the Holy Scriptures".

But the Vedas teach not only spiritual truths but also scientific truths for the material advancement of mankind. Therein lies the greatness and glory of the Vedas and the Universal, Philosophical, rational and Scientific religion preached by them.

CHAPTER III

The Necessity and Tests of Revelation.

We have already pointed out the necessity of Revelation in the beginning of the first chapter of this introduction saying "As worldly parents give knowledge to their children for their welfare, so God who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well-being of all people," It is the common experience of all, that none can learn anything of importanance, unless he is taught by anyone. Had it not been so, there would not have been any necessity of sending children to Schools or Colleges to learn. Several experiments were performed by the Pramme-ticusus of Egypt, King Asurbani Pal of Assyria, Swebian Emperor Frederic II James IV of Scotland and Akbar the Great of India. The last is said to have shut up thirty children before they could speak and put guards over them so that nurses might not teach them their language. At twelve years of age, the children were before the Emperor and a great assembly of linguists. Every one was astonished to find that they did not speak any language at all.

How remarkable are the following words of the famous Greek Philosopher Plato who said :—

"We will wait for one, be he a God or an inspired man to instruct us in religious duties and to take away the darkness from our eyes.

"Plato's Alcibiades".

In Phaedo the same philosopher says :—

"We must seize upon the best human views in navigating the dangerous sea of life, if there is no safer or less perilous way, no stouter vessel or Divine Revelation for making this Voyage.(Plato's Phaedo). Socrates—the best among the wise-men of Greece said the same thing differently as follows :—

"You may resign yourself to sleep and give yourself up to despair, **unless God in His Goodness, shall vouchsafe** to send

you instruction."

(Quoted here from "The Brahmo Samaj and Eclectic Systems" Madras P. 84).

Dr. Fleming M.A., DSc., F.R.S. a distinguished Scientist pointed out the necessity of Revelation in the course of a lecture delivered by him in November 1914 at London during the Science Week in the following memorable words.

"If we are to obtain more solid assurance, it cannot come to the mind of man groping feebly in the dim light of un-assisted reason, but only a **communication made directly from this Supreme Mind to the finite mind of man.**"

(Science and Religion by Seven Men of Science—Lecture delivered by Dr. Fleming M.A.D.Sc,F.R.S. P. 53).

Every book that professes to be Ravealed or inspired, must fulfil at least the following conditions.

(1) It must be revealed in the very beginning of the human creation. God is the Father of all beings. He is impartial to all His children. He reveals knowledge for the common good of all. If God does not reveal the Eternal Truths, the unaided intellect of a man cannot grasp them. It is clear therefore that God revealed the eternal Truths in the beginning of the human creation. Prof. Maxmuller though a staunch Christian realised the force of this argument and wrote these remarkable words in his famous book 'Science of Religion" "If there is a God who has created heaven and earth, it will be unjust on His part if He deprived millions of souls born before Moses of His Divine Knowledge. Reason and comparative study of Religions declare that **God gives His Divine Knowledge to mankind from his first appearance on earth.**

(Prof. Maxmuller in "The Science of Religion")

That the Vedas were revealed in the beginning of human creation is the unanimons view of all the sages and seers of India. The Rishis were not the composers of the Mantras, but the persons who made out their secrets and

preached them to others. The Vedas being eternal, there can not be any historical references in them. We shall throw some light on this when dealing with the question of the "Rishis" of the Mantras.

(2) The second chief test of Revelation is that there should be no contradictions in it. Now every one who has impartially read the Bible, must have seen that the teachings of Moses, as given in the Old Testaments are in many respects contradicted by Jesus in the New Testament. For instance, we read in Matt. 5.31.

"It hath been said

"Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causes her to commit adultery and whosoever shall marry her that is divorced, committed adultery.

Then again in Matt. 5-38, 3 we read—

"Ye have heard that it hath been said. An eye for an eye and a tooth for a tooth. But I say unto you, Ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

Other passages also can be quoted to show how the teachings of the old and the new testaments differ fom each other. That Omniscient God should fall in need of changing His words in the form of the Old and New Testaments is in itself a wonderful thing which can not be accounted for.

Let me quote in this connection the following passages from Rev. Sunderland's 'The Origin and Character of the Bible." Rev. Sunderland clearly admits :—

Both Testaments contain numerous contradictions. These furnish evidence so incontrovertible on the question before us that we shall cite a considerable number.

"Attention is called to the contradiction between 2 Sam. XXIVI and I Chronicle XXI.I. In one of these passages, we are told that it was the Lord and in the other that it was

Satan, who prompted David to do a certain thing, to number or take a census of Israel. Of course, **both statements cannot be true, unless the Lord and the Satan are the same being.**

(Origin and Character of the Bible by Rev Sunderland P. 252-253).

Now when we come to the four Gospels of the New Testament, we are surprised to see many discrepancies in them.

The teachings of the first three synoptical Gospels are in many respects fundamentally different from those of the fourth Gospel. While the first three Gospels lay stress on the purity of heart and other ethical virtues, the fourth Gospel (John) lays emphasis on the absolute faith in the name of the only be - gotten son of God, without which a man is doomed to hell as he says :—

"He that blieveth on Him (Jesus Christ) is not condemned, but he that believeth not is condemned already because he hath not believed in tne name of the only begotten son of God." John 3-18).

Rev. Sunderland un-ambiguously states as follows on this point :—

"So very marked and significant are contradictions between the first three Gospels and the fourth, that if the former are to be taken as giving in main a true picture, the latter can neither be historical nor the production of an eye witness."

(Origin and Character of the Bible).

In the first place, no inspiration is required to write a history. In the second place, taking for granted that an inspiration is required to write a history, we cannot conceive that God inspired the Evangelists in such a strange manner that they gave contradictory accounts of the same events in so many places. Thomas Paine has rightly remarked in his most remarkable and distinguished book named "The Age of Reason".

"Revelation is a communication of something which

the person to whom the thing is revealed did not know before. For if I have done, a thing, or seen it done, it needs no Revelation to tell me, I have done or seen it done nor enable me to tell it or write it. Revelation therefore cannot be applied to anyting done upon earth, of which man is himself actor or witness and consequently **all the historical part of the Bible which is almost the whole of it, is not within the meaning and compass of the word Revelation and therefore is not the Word of God.**"

(The Age of Reason by Thomas Paine P II.)

The same argument holds good with regard to Zend Avesta, the Holy Quran and other scriptures of various sects where the life and teachings of their founders are given. The Vedas being eternal are free from any such historical references.

3. The third Chief test of Revelation is that it should not be opposed to Science and reason. It has been pointed out how in the Bible, there are many things which are opposed to reason and Science and that is why many great scientists like Galelio, Bruno and others and eminent philosophers like Hipatia were persecuted by the Christian Church for preaching Scientific principles like the revolution of the earth round the sun and plurality of worlds etc.

Dr. Barnes Bishop of Birmingham in the course of a Broadcast Address on Religion and Science stated in un-ambiguous terms that...

"Now before I speak of the possibility of the conflict between Raligion and Science, I wish to make it quite clear that many beliefs associated with religious **faith in the past must be abandoned.** They have had to meet direct Challenge of Science and I **believe it is true to say that in every such direct battle, science has been the victor.** Let me give definite instances :—

1 First, the earth is not the fixed centre of the Universe; it is merely the moving satellite of a sun which resembles other suns.

2 Secondly man was specially created.

3 Thirdly, no priest by ritual or formula can attain spiritual properties to inanimate Matter.

4 Fourthly, if by miracles, we mean large scale breaches in the uniformity of nature, such miracles do not occur in human experience.

Here are four typical results of Scientifie investigation, which **at length all must accept.**

(The Religion and Science - a Symposium, London p. 57)

No comments are necessary. These words coming from the mouth of a thoughtful Bishop are very significant to which we invite the attention of all our Christian friends.

The same is the case with many dogmas and beliefs of our Mohammedan friends who believe implicitly in the Holy Quran which according to them says :—

"Those who reject our signs, we shall soon cast them into the fire. As soon as their skins are wasted through; we shall change them for fresh skins that they may taste the penalty, for God is exalted in power wise.

(Yusuf Ali's Translation of the Quran, Vol-I, P. 197)

64 "Verily God has cursed the un-believers and prepared for them a Blazing Fire.

65 To dwell therein for ever, no protector will they find.

66 The day that their faces will be turned upside down in fire, they will say :—

"Woe to us, would that we had obeyed God and obeyed the Apostle".

(Holy Quran Translated by Yusuf Ali Vol. III P. 1121).

No such intolerant teachings are found in the Vedas which enjoin upon us to regard all beings on earth as our friends (yaj. 36 11) and which are quite in harmony with reason and science as pointed out before. It is therefore quite reasonable to regard the Vedas as the Universal Revealed Scriptures.

CHAPTER IV

THE VEDIC CONCEPTION OF GOD

In this chapter, we propose to throw some light on the Vedic conception of God. The Vedas teach the worship of One God who is Omnipresent, Omniscient and Omnipotent Lord of the universe. The Vedic conception of God put in a nut-shell is expressed clearly in the following well-known verse of the Yajur Veda 40-8.

ओं स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु० ४० । ८ ॥

It means......

God is All-pervading, Radiant and formless, free from physical wound as He is without sinews, most Holy, Un-pierced by any sin, Omniscient, Knower of the mind of all, All conquering and Self - existent. He has created the objects of the world for His eternal subjects (immortal souls).

According to the Vedas, such an Omnipresent, Omni-potent and Omniscient God is One and He alone is to be worshipped by all with pure heart and noble deeds.
The Vedas declare......

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः ।
पतिर्जज्ञे वृषक्रतुः ॥ ऋग्वेद ६ । ४५ । १६ ॥

O man ! Praise God who is One and One only and who is the Omniscient and Omnipotent Lord of all beings.

एक एव नमस्यो विद्वीड्यः ॥ अथर्व २ । २ । १ ॥

One God alone is to be worshipped by all people. He is Adorable.

एक एव नमस्यः सुशेवाः ॥ अथर्व २ । २ । २ ।

One God alone who is the Giver of true happiness and bliss is to be worshipped by all.

It is true that some scholars maintain that the Vedas enjoin upon us the worship of many Gods such as Indra, Agni, Mitra, Varuna etc. But their idea is entirely wrong. In the Vedas, Agni, Mitra, Varuna, Brahma. Vishnu, Shiva and other words of this type are principally used for God. For instance, we are expressly told in the Rigveda—

इन्द्र मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एक सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

ऋ १ । १६४ । ४६ ॥

i e. That Supreme Spirit is the Protector of all and He pervades and gives light to all bright things. He is called Indra or the Glorious, Mitra or the Friendly, Varuna or the Greatest and the best, Agni or Adorable. Though One, He is called by the wise, by many names such as Agni (The Adorable) Yama (The Ruler or Controller) Matarishva or the Mighty.

In another part of the same Veda we find......

सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ॥

ऋग्वेद १० । ११४ । ५ ॥

The learned and the wise describe the One existing God in many forms of expressions.

In the Rig Veda 10.82.3 the idea of one God is put in the following manner :—

यो नः पिता जनिता यो विधाता, धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥

ऋ १० । ८२ । ३ ॥

Our Father who is the All-creating God and Who is the disposer, knoweth all the worlds and all things existing; He is the only One Reality, the name giver of all the devas-shining objects. Him alone all other beings attain (for) He is the only one solution of all our interrogations.

Rig, 10.82.3

The Omnipresence and Omnipotence of God has been described poetically in the Vedas as follows.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥
ऋ० १० । ८१ । ३ ॥

"He whose eyes are everywhere, Whose mouth is in all sides, Whose arms are all around and He Whose feet are in all directions is the only One Divine Being who has created the heaven and the earth and by means of His all-spreading arms, He infuses life into all beings.

The Oneness of God is explicitly described in the following, besides thousands of Mantras of the same kind.

य एक इद्विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ऋ० १ । ८४ । ७ ॥ साम ३८९

O friend ! Indra (God of Supreme Power) is the only Ruler of resistless authority Who bestoweth wealth on the gift - offering liberal mortal.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥
ऋ० १० । १२१ । १० ॥

O Lord of all creatures, no other than Thou can control and govern all these created things. May the things desiring which we pray to Thee, be ours. May we be lords of all good wealth (material as well spiritual).

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते । ० ॥ १६ ॥
न पंचमो न षष्ठः सप्तमो नाप्युच्यते । ० । १७ ॥
नाष्टमो न नवमो दशमो नाप्युच्यते । ० ॥ १८ ॥
............स एष एक वृदेक एव । अथर्व १३ । ४ २० ॥
सर्वे अस्मिन् देवा एकवृतो भवन्ति । ० ॥ २१ ॥
अथर्व १३ । ४ । १६-१८ ॥

He (God) is called neither the second, nor the third nor

yet the fourth. He is called neither the fifth, nor the sixth, or yet the seventh.

He is called neither the eighth, nor the ninth nor yet the tenth.

He takes care of all that breathes and of all that does not breathe. He has got all this conquering power. He is the One, One alone and only One.

All these luminous forces of nature become one in Him. Atharva XII 4. 19-21.

How emphatically the Unity of God is asserted in such passages and how absurd and false is the view advocated by some prejudiced Western Scholars that Vedas teach polytheism.

Besides prejudice, it is also due to ignorance of the real meaning of the word "Deva" that this misconception about the Vedic idea of God has sprung up. It is generally translated by the Western scholars as God and as 33 devas are mentioned in some Vedic hymns, It is supposed that the Vedas teach the worship of these 33 Devas or Gods. As a matter of fact, the word (देव) (Deva) is derived from the root Div दिव which has got ten meanings.)

दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु ॥

—धातुपाठे ।

It means Deva is used in the sense of sporting, desire to conquer, pursuit, brilliancy, praise, pleasure, exhilaration, sleep, knowledge, motion and acquisition.

As such, it is an epithet applied to the sun, the moon and other forces of nature life fire, wind etc.

Yaskacharya, the the celebrated author of the Vedic Philology (Nirukta) interprets the word "Deva" as follows :—

देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा

निरुक्ते ७ । १६ ॥

That which confers some advantages upon us, can illuminate things i. e. explain or throw light upon them and that which is the source of light is "Deva".

It is therefore entirely wrong to translate the word "deva" everywhere as God. It may be used for all brilliant and useful objects as well as learned men of truthful nature.

सत्यसंहिता वै देवाः॥ ऐतरेय ब्राह्मण १ । ६)

विद्वांसो हि देवाः ॥ (शतपथ ३ । ७ । ३ । १०)

By 33 devas mentioned in the Vedas are not meant 33 Gods as misinterpreted by some eastern and western scholars, but the following objects according to the Shatapath Brahman which contains exposition of the Yajurveda mantras—

कतमे ते त्रयस्त्रिंशन् इति अष्टौ वसवः ।
एकादश रुद्रा द्वादशादित्याः त एकत्रिंशत्
इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥
कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं
चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते
वसव एतेषु हीदं सर्वे वसु हितम् एते हीदं सर्वे
वासयन्ते तद्यदिदं सर्वं वासयन्ते तस्माद् वसव इति ।
कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशस्ते
यदास्मात् मर्त्याच्छरीरादुत्क्रामन्ति अथ रोदयन्ति
तद् यद् रोदयन्ति तस्माद् रुद्रा इति ।
कतम आदित्या इति । द्वादशमासाः सम्वत्सरस्य
एत आदित्या एते हीदं सर्वमाददानायन्ति तद्यदिदं
सर्वमाददाना यन्ति तस्मादादित्या इति ।
कतम इन्द्रः कतमः प्रजापतिरिति ।
स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति ।
कतम एको देव इति स ब्रह्म त्यदित्याचक्षते ॥

शत पथ १४ । १६ ॥

The meaning of the above is......

There are 33 devas which manifest the glory of God, 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prajapati, 33 on the whole. The eight Vasus (1) Heated consmic bodies, (2) Planets (3) Atmospheres (4) Superterrestrial space (5) Suns (6) Rays of ethereal space (7) Satellites (8) Stars.

These are called Vasus (abodes) for the whole group of existences resides in them, for they are abodes of all that lives, moves or exists.

The eleven Rudras are the ten pranas (nervauric forces or vital airs) enlivening the human frame and the eleventh is is atma (the human spirit).

These are called the Rudras (from root rud to weep) because when they desert the body, it becomes dead and the relations of the dead begin to weep.

The 12 Adityas are the twelve solar months, marking the course of time. They are called Adityas as by their cyclic motion, they produce changes in all objects and hence lapse of the term of existence for each object.

Indra is the all - pervading electricity or force. Prajapati is Yajna (or an active voluntary association of objects on the part of man for the purpose of art or association with other men for purpose of teaching or learning.) God is the One Deva Who is Adorable. According to the Vedas, God is the Supreme Lord of all the devas. The Vedas tell us expressly...

आपो ह यद्बृहतीर्विश्वमायन्गार्भं दधाना जनयन्तीरग्निम्।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥

ऋ० १० ! १२१ । ७ ॥

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम्।
यो देवेष्वधिदेव एक आसीत्कस्मै देवाय हविषा विधेम ॥

ऋ० १० । १२१ । ८ ॥

When this vast diffused matter producing an ingenous condition and holding in its womb this universe, manifested itself, then He was the One life of all shining beings; He it is to Whom we shall offer our prayers. (Rig. 10.121.7)

He who with His greatness looked on that diffused Matter possessed of heat and energy and producing the cosmos, Who is the One Supreme Lord (Adhi Deva) of bright

things (devas). He it is to whom we shall offer our prayers.

In the Rigveda 8, i. 1 and Sama Veda 342. we find the Vedic injunction :—

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥

ऋग्वेद ८।१।१॥

O ye friends : do not glorify any other being than God so that sorrows and sufferings may not trouble you. Eulogise Indra-God of Supreme Power alone Who is the showerer of all blessings and repeatedly pronounce the sacred hymns together in all your congregations. (Rig. VIII 1-1)

In the Rigveda I 164.20 the relation between God and Soul and their separate existence is expressed in the following poetical words—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥

ऋ० १।१६०।२०॥

Two co-eternal spirits reside in the equally eternal matter, like two co-eval and friendly birds perching on the same tree. One of these two (viz. the finite soul) tastes of the fruit of this tree (i. e. feels pleasure and pain which are incidental to the soul's union with matter or its circumscription with a body) while the other (viz. Infinite Soul or God) watches or supervises without being subject to its joys and sorrows. It is thus clear that the Vedas advocate neither polytheism nor henotheism or pantheism. It is Monotheism of the purest type that is taught by the Vedas. The Vedic conception of God has been clearly expressed by Maharshi Dayananda Sarasvati-the greatest sage and Vedic scholar of the age as follows :—

God is Truth and Happiness itself, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Immutable, without

beginning, Incomparable, All-supporting, the Lord of All, All pervading, Omniscient, Imperishable, Immortable, Fearless, Eternal, Holy and the efficient cause of the universe. **To Him alone worship is due.** This is quite in keeping with the scientific conception of God as expressed by Sir Issac Newton, the father of Modern science in the following terms:-

"These things being rightly despatched does it not appear from phenomena that there is a Supreme Being in-corporeal, living, Intelligent, Omnipresent, who in infinite space sees the things themselves intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself". (Opticks by Sir Newton P. 344)

Impartial Great Scholars on Vedic Conception of God

Many impartial great scholars of all countries and nations have clearly admitted that the Vedas teach pure Monotheism. The following are some extracts from their writings:-

(1) Shri F. Dadachanji B.A., LL.B., Th. a renowned Parsi Scholar in his well known book entitled 'Philosophy of Zoroastrianism and Comparative Study of Religions" has clearly and most un-ambiguously stated :—

"The Vedas teach nothing but monotheism of the purest kind". P. 100

A muslim Scholar's Views :—

Sir Yamin Khan Kt. C. I. E. Ex. Member of the Central Assembly in the Pre-independence days writes in his known work named "God, Soul and Universe in Science and Islam".

"Originally the conception of God among the Hindus was right, when they believed Him to be Unit and Omnipresent, but when they started dividing Him into different shapes according to different functions which they considered He performed, they strayed far from their original conception. The result was that many who were heroes in their life time, were gradually turned into incarnations of God and idolatry increased." Chap. 1 P. 3)

"Many Hindus believe that all their sins are washed away by having a dip in the holy water of the Ganges. Thus it is seen that the great **philosophical religion which conceived Unity of God** in the beginning, brought up corruption and degradation of high ideas, when His attributes as the Creator, the Preserver and the Destroyer were divided and allotted to different deities possessing separate entities in different forms.

Swami Dayananda Saraswati a man of great learning started preaching the **old Religion of the Vedas which conceived Unity of God.**

("God, Soul and Universe in Science and Islam" by Sir Mohammed Yamin Khan, P. 3).

Some Western Scholars on the subject :—

Mr. Schlegel - a famous German philosopher writes thus in the "Wisdom of the Ancient Hindus".

"It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions noble clear, lovely, grand, as deeply conceived as in any human language in which men have spoken of their God.

(Wisdom of the Ancient Indians by Schlegel).

Mr. Charles Coleman :—

Mr. Charles Coleman - an English Scholar has written as follows regarding the Vedic Conception of God :—"The Almighty, Infinite, Eternal, Incomprehensible, Self - existent Being, He who sees everything through never seen is Brahma, One un-known True Being, the Creator, the Preserver and Destroyer of the Universe.

Count Bjarnstjerne's Views :—

Count Bjarnstjerne-a Russian Scholar wrote thus in this illustrious work named "Theogony of the Hindus" P. 53 after giving a few quotations from the Vedas—

"These sublime ideas can not fail to convince us that

the Vedas recognise only One God who is **Almighty, Infinite,** Eternal, Self existent, the Light **and Lord of the Universe.**"

Mr. Ernest Wood's views:—

Mr. Ernest Wood an English Scholar in his famous book entitled "An English Man defends Mother India". has stated as follows on the subject we are dealing with **"In the eyes of Hindus, there is but One God.** This was stated long ago in the Rigveda in the following words—

एकं सद् विप्रा बहुधा वदन्ति ।

Which may be translated as "The sages name the One Being variously".

Prof. Maxmullar's Views :—

Prof. Maxmullar admitted in his last work (though he did not admit that before) "That the conception had been formed (in the Vedic period) that there is but One, One Being neither male nor female, a being raised high above all the conditions and limitations of personality and of human nature and never the less the Being that was **really meant by all such names as Indra, Agni, Matarishvan and by** the name Prajapati-Lord of creatures."

Referring to several hymns of the Vedas, Prof. Maxmuller remarked in his "History of Sanskrit Literature" "I add only one more hymn, (Rig. 10. 121) in which the Idea of One God is expressed with such power and decision, that it will make us hesitate before we deny to the Aryan nation an instinctive monotheism".

Thus it is clear that the Vedas teach the worship of One God and their conception of God is most rational and scientific.

CHAPTER V

The Significance of the Sama Veda and its main theme.

IS SAMA VEDA AN INDEPENDENT VEDA ?

In the first four chapters of this Introduction, we have dealt with the glory of the Vedas, their distinguishing features and their conception of God. Let us now consider the significance of the Sama Veda and its main theme. There are some scholars who think that the Sama Veda has not got an independent or separate existence. It has borrowed almost all (with the exception of about 100) Mantras from the Rigveda and it is meant only for chanting. But that is a very erroneous idea. In the following and other Mantras of the Rig Veda, Sama Veda and its verses have been clearly mentioned.

अंगिरसां सामभिः स्तूयमानाः ॥ ऋ० १। १०७। २

अंगिरसो न सामभिः ॥ ऋ० १०। ७८। ५

उभौ वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ।
उद्गातेव शकुने साम गायसि, ब्रह्मपुत्र इव सवनेषु शंससि ॥
Rig. 2-43-10

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति॥
Rig. 5-44-14

तमेव ऋषिं तमु ब्रह्माणमाहुर्यज्ञन्यं सामगामुक्थशासम् ॥
Rig. 10-107-6

इन्द्राय साम गायत विप्राय बृहते बृहत् ॥
Rig. 8-98-1

बृहस्पतिः सामभिः ऋक्वो अर्चतु ॥
Rig. 10-30-5

ऋतस्य सामन् रणयन्त देवाः ॥
Rig. 1-147-1

साम कृण्वन् सामन्यो विपश्चित् क्रन्दन्नेति ॥
Rig, 9 96-22

परावतो न साम तद् यत्रारणन्ति धीतयः ॥
Rig. 9-101-2.

आंगूष्यं शवनासाय नाम ॥

Rig, 1-62-2

ये परः साम्नो विदुः ॥

Rig. 2-23-16

त्वष्टाजनयत् साम्नः कविः ॥

Rig. 2-22-17

सहिद्युता विद्युता वेति साम॥

Rig. 10-99-2

In these and many other Mantras of the Rig Veda, the separate and simultaneous existence of the Sama Veda and its melodious Mantras with chanting has been clearly hinted at: It is specially worth-noting that in Rig. 10-90-9 the Sama Veda and its Mantras have been mentioned along with the Rig Veda, Yajurveda and Atharva Veda as Revealed by the Omniscient and Omnipresent God.

तस्माद् यज्ञात्सर्वहुत ऋचः सामानिजज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥

This shows that all the four Vedas were revealed by the Most Adorable Omniscient Supreme Being, simultaneously in the beginning of the human creation and there is no question of one Veda borrowing from the other consequently. Therefore, the independent existence of the Sama Veda cannot be denied. In the Yajurveda 31-9 also the same Mantra is found. In the Atharva Veda 17-7-28 we find ;—

ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिवि श्रिताः ॥

In this Mantra also, it is clearly stated that the Rig Veda, Sama. Veda, Yajur Veda and Atharva Veda, all were revealed by the immortal Supreme Being, who ever remains Immutable.

We have already quoted the passage from the Shatapath Brahman

एतस्य वा अरे महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्व वेदः॥

In the Gopath Brahman Poorva 2-16 we find :—

चत्वारो वा इमे वेदा ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेद इति ॥

Gopath P. 2-16

Here also among the four Vedas, Sama Veda has been separately mentioned showing its separate and independent existence. It is therefore quite wrong to think that the Sama Veda has no independent existence and it is meant only for chanting.

It is to be remembered that in the Sama Veda, the order of the Mantras is quite different from the Rig Veda and most of the Mantras have variations which are meaningful. Even Griffith admits it in his Preface to the translation of the Hymns of the Sama Veda saying "In these compiled hymns there are **frequent variations of more or less importance** from the text of the Rig Veda as we now possess it, which variations, although in some cases they are explanatory, seem in others to be older and more original than the readings of the Rig Veda" (Griffith's Preface P. 111).

We cannot see eye to eye with Griffith that the texts in the Sama Veda are older and original, but he is right in point ing out the important variations which are generally ignored. The order is quite different, for instance the first mantra of the Rigveda अग्निमीडे पुरोहितम् is No. 605 in the Sama Veda. As we will presently show, the main theme of the Rigveda is ज्ञान or knowledge while that of the Sama Veda is भक्ति or devotion. Therefore, even the same Mantras give different meanings in different Vedas and context. This is the significance and peculiarity of the wonderful Vedic Speech, which is seldom found anywhere else. The significance and glory of the Sama Veda has been sung in the Brahmanas and other

ancient literature in such terms as :—

सर्वेषां वा एष वेदानां रसो यत्साम ॥

Shatapath 12-8-3-23

and Gopath Uttar 5-7

i. e. The Sama Veda is the quintessence of all the Vedas.

साम हि नाष्ट्राणां रक्षसामपहन्ता ॥

Shatapath 4-4-5-6

i. e. The Sama Veda is the destroyer of all evils and obstacles.

सामवेद एव यशः ॥

Gopath P. 5-15

Sama Veda is glorious.

सामवेदो यशः ॥ Shatpath 12-3-4-9 Sama Veda is glorious or illustrious.

साम हि सत्याशीः॥ Tandya B. 11-10-10 Sama Veda is truly blessed.

सामवेदो ब्राह्मणानां प्रसूतिः ॥ Taittireeya 3-12-9-2

The Sama Veda is the origin of Brahmanhood.

It means that no one can become a Brahman unless he studies (at least) Sama Veda. In the Bhagavad Gita we find Shri Krishna showing the highest regard for Sama Veda by saying. वेदानां सामवेदोऽस्मि ॥

Bhagavad Gita Ch. 10-22

The main theme of the Sama Veda :—

The main theme of the Sama Veda as its very name denotes is devotion and contemplation. The root meaning of the word Sama is consolation or peace as it is derived from the root साम सान्त्वने । In Unadikosha 4-164 the word साम (Sama) has been derived from the root षो - अन्तकर्मणि Show—to put an end. It has been aptly explained, by Rishi Dayananda Sarasvati as स्यन्ति खण्डयन्ति दुःखानि येन तत् अत्र सर्वधातुभ्यो मनिन् इति करण कारके मनिन् ॥

i. e. It is called Sama, because with its help a man can put

an end to all miseries. This also denotes its significance and importance, because every one desires to be free from all misery. Therefore it is his duty to ponder over the Mantras of the Sama Veda which mainly deal with devotion and contemplation.

The Mantras of the Sama Veda teach us the real nature of true devotion and the means for its development. The attitude which we should have towards the Almighty God is stated in the following manner in Sama 1170,

ओं त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।
अथा ते सुम्नमीमहे ॥

साम० ११७०

Thou art our Almighty Father
Thou art our Mother Divine.
To Thee alone we pray for peace
We are children always Thine.

In Sama 1841 we are told to pray...

ओ३म् उत वात पितासि न उत भ्रातोत नः सखा ।
स नो जीवातवे कृधि ॥

साम० १८४१

Life of our life, Thou art our Father
Thou art Brother and Friend.
Give us strength to lead pure life
Enabling us to achieve our end.

Here the word वात (Vata) stands for God, as it is derived from वात-सुख सेवनयोः i.e. Giver of True happiness and Adorable.

It is this intense love for and un-shakable faith in God that constitutes devotion (भक्ति) as defined by Maharshi Narada in his devotional aphorisms सा (भक्तिः) तु अस्मिन् परमप्रेमरूपा ॥

It is to be always borne in mind that the Sama Veda and other Vedas teach the worship of One God only. The various names like Agni, Indra, Soma and others are used to denote God's different and innumerable attributes. In Sama 242 and 1360 we read :—

ओं मा चिदन्यद् विशंसत सखायो मा रिषण्यत ।
इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥
(साम० २४२, १३६०)

Do not worship any one
Except God Almighty.
Showerer of Peace and Bliss
And Giver of all piety.
O friends, do not suffer
Worshipping any one else.
In solitude and public
Worship God and none else.

Agni means Omniscient Supreme Leader (अगि-गतौ उणा० ४: ५०, अग्रणी:निरुक्ते ७४१) Indra means the Lord of the world (इदि - परमैश्वर्ये) Soma means the Creator or the Source of Peace (षू - प्रसवैश्वर्ययो:) In Sama Veda 548,1101 and 1654 The chief characteristics of a true devotee have been beautifully stated.

सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः ।
मित्राःस्वाना अरेपसः स्वाध्यः स्वर्विदः ॥
(साम० ५४८, ६६०१)

Men of quiet and peaceful nature
Of disposition like the moon
Go everywhere and purify
Even wicked people soon.
Best Knowers of the True path
Avoid jealousy and wrath
Sweet and friendly to all
All comrades do they call .

What is Soma ?...

Rev. Stevenson, Griffith and other Western Commentators of the Sama Veda translate the word Soma as Wine or Liquor. But that is absolutely wrong. The word Soma stands primarily for God as clearly proved from the following and other Mantras and from the authorities like सोमो हि प्रजापतिः (शतपथ ब्राह्मणे ५ । १ ५ । २६) सोमो वै प्रजापतिः (शत० ५ । १ । ३ । ७) यो वै विष्णुः सोमः सः (शत० ३ । ३ । ४ । २१ ॥ ३ । ६ । ३ । १९)

Secondarily it stands for the Juice of devotion commingled with wisdom रसःसोमः (शत० ७-७-३-१-३) तद् यत् तदमृतं सोमः सः (शत० ६ । ५ । १ । ८)

When used in plural form as सोमाः it stands for true devotees of God who are of quiet, peaceful nature. सोमो वै ब्राह्मणः ॥ (ताण्ड्य २३। ५)

The adjectives used in the Sama Veda (even as translated by Dr. Stevenson and Griffith) for Soma prove beyond the least shadow of a doubt that the word stands primarily for God. For instance, in Sama 546 we are told about Soma:—

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।
पतिर्विश्वस्य भूमनो व्यख्यद् रोदसी उभे ॥

(साम० ५४६)

Rev. Stevenson's Translation :—

"This wealth and property-conferring, purifying Soma, **the Lord of all, the soul of the world in the person of the sun, enlightens the heaven and earth** "

(Dr. Stevenson's Translation of the Sama Veda P. 73)

Griffith's Translation ;—

"As Pushan, Fortune Bhaga comes this Soma, while they make him pure. He, **Lord of all the multitudes hath looked upon the earth and the heaven.**" "Hymns of the Sama Veda

Translated by Griffith P. 109)"

Not even the most thoughtless and ignorant person can ever conceive the juice of a particular plant or liquor to be the lord of the world and enlightener of heaven and earth. Let us take one or two more Mantras where Soma has been described as the Creator of the world.

In the Sama Veda 943 we read :—

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ॥

(साम० ९४३)

Dr. Stevenson's translation of the Mantra is "Soma is flowing down pure; he is the creator of intellect, **the creator of earth. the creator of fire, the creator of the sun.** Can even the most stupid person ever imagine that the Juice of a particlar herb or liquor can be the creator of heaven, earth, fire and the sun etc ? Such a thing is inconceivable.

Griffith's translation is to the same effect.

"Father of holy hymns, Soma flows onward, **the father of the earth, father of Agni, Surya's generator".**

It is clear that in these and other Mantras, the word Soma stands for God and not for liquor or wine. Rev. Stevenson was therefore obliged to remark in his Preface to the translation of the **Sama Veda** that ' Soma, identified with the **uncreated Spirit, holds the place of Brahma in the more modern Vedanta.**"

(Rev. Stevenson's Preface P. VII)

While giving the translation of सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः' (Soma 943) quoted above, Dr. Stevenson has added the remarkable note that—**Soma is here apparently identified with what the Hindus now term Brahm**" (P. 110).

In the Same Veda 604 we find the following significant Mantra.

ओं त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमाततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥

सा० ६ । ४ ऋ० १ । ९१ । २२,

While strangely enough both Dr. Stevenson and Griffith have failed to translate it and other Mantras of the Aranya Kanda for reasons known only to themselves, Wilson has given the following translation in the Rig Veda 1-91-22

"Thou Soma hast generated all these herbs, the water and the kine; Thou hast spread out the spacious firmament; Thou hast scattered darkness with light.

(Wilson's Rigveda Translation Vol. 1., P. 140)

It is thus clear and even Europeans have to admit it willy nilly, that the word "Soma" stands primarily for God in the Vedas.

For details, readers are referred to our Notes and Comments particularly on the verses no. 888, 1031, 1089 and others

Soma:—Devotional Juice and Divine Delight :—

Besides God, the other meaning of the word Soma is Juice of devotion mingled with knowledge, as readers will find in many of the Mantras translated in this book. Two Mantras may be quoted to illustrate the point.

In Same Veda 344 and 949 we are told :—

ओ३म् इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
शुक्रस्य त्वाभ्यक्षरन् धारा ऋतस्य सादने ॥

सा० ३४४, ९४९,

It may be rendered in to English Metrically as follows:—

Drink drink this immortalising
Drink which is the sweetest
Enjoy the bliss of meditating
On Him who is the Greatest.

(XVI)

Let the waves of purity
Flow in the seat of Truth.
Waves of wisdom also flow
From God Eternal Truth.

It will be evident to every thoughtful and impartial reader that this immortalising (अमृतम्) greatest drink (ज्येष्ठं मदम्) is not wine or liquor, but the juice of devotion commingled with wisdom which is meant here and which we are asked to take. The waves of purity and wisdom begin to flow in the heart which is the seat of Truth, when this immortalising spiritual juice is taken in.

The second Mantra which I would like to quote in this connection is from the Sama Veda 1433.

It gives the following beautiful description of the spiritual intoxication caused by Soma.

ओ३म् आनस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।
सहावाँ इन्द्र सानसिः पृतनाषाडमर्त्यः ॥ साम० १४३३

It can metrically be rendered into English as...

"Let us have that intoxication
Which is delightful and the best;
Which gives peace of devotion
And power of endurance, devotion's test
Which is immortal and the conqueror
Of evil's host that shares
The joy with others and is winner
Of peace, destroyer of cares.

Surely it is not the description of wine or liquor which mars one's moral sense and awakens lust and other evil passions. It is to distinguish this spiritual intoxication or ecstacy from the material one that adjectives like शुचिः पावको

अद्भुतः (साम० ६६६) वरेण्योमदः (साम० १४३६) जनिता मतीनाम् (साम ५२७) जनया पुरन्धिम् (साम० ८६१।) देवावीः, अघशंसहा साम० ४७०, ८१५.६६७ वृत्रहन्तमः ६६१ etc. have been used in the Vedas, denoting that this spiritual intoxication is pure and wonderfully purifying, is most acceptable, increaser of intellect and divine virtues and most powerful destroyer of all sins. We therefore see eye to eye with the view expressed by Sri Aurabindo-a thinker and Yogi of world wide reputation in the "Secret of the Vedas" regarding Soma.

He says...

"Soma is the Lord of the wine of delight, the wine of immortality. The physical system of the human being is imaged as the jar of the Soma wine and the strainer (Pavitra) पवित्र through which it is purified is to be spread out in the seat of Heaven (दिवस्पदे). The Strainer or purifying instrument spread out in the seat of Heaven, seems to be the mind enlightened by knowledge (चेतः). The humn system is the Jar (कलशः)". (On the Vedas P. 403)

"Soma the Lord of Ananda is the true creator who possesses the soul and brings out of it a divine creation. For him, the mind and heart enlightened have been formed into a purifying instrument, freed from all narrowness and duality, the conciousness in it has been extended widely to receive the full flow of the sense life and mind life and turn it into pure delight of the true existence, the divine, the immortal Ananda"

"(On the Vedas" P 406)

CHAPTER VI

A short note on the Svaras and Metres of the Sama Veda

With regard to the Svaras of the Sama Veda and the way of reciting them properly, the readers are requested to learn them from the experts and from the study of the Naradi Shiksha-a book dealing with the subject.

Number 3 stands in the Sama Veda for अनुदात्त (grave accent not elevated or raised-low pitch नीचैरनुदात्त:) Number 1 for उदात्त the acute, high or elevated accent उच्चैरुदात्त:)

Number 2 stands here for स्वरित (the third mixed tone lying between high and low समाहार:स्वरित:). When there are two Udāttas (acute accents), the first is numbered as 1 and the svarita following it is marked as २र. The svarita following anudatta is also marked as २र but the previous anudatta is marked as ३ क

When there are two udāttas and and anudātta follows them, then the first udātta is marked as २उ and the other remains un-marked. For greater details, one must study नारदीशिक्षा (Naradi Shiksha) or learn them from expert Sama Vedis. Seven Svaras of the Sama Veda are 1 Madhyama 2 Gaddhara 3 Rishabha 6 Shadja 5 Nishāda 6 Dhāivata 7 Panchama. They are generally marked as such by these numbers.

Seven important metres :

The following are most important metres used in the Sama Veda (1) Gayatri 8 × 3 = 24 (2) Ushnik 7 × 4 = 28 (3) Anushtup 8 × 4 = 32 (4) Brihati 9 × 4 = 36 (5) Pankti 10 × 4 = 40 (6) Trishtup 11 × 4 = 44 (7) Jagati 12 × 4=48.

Some other Metres used in the Veda are following :—

8. Satobrihati (सतोबृहती) = 12-8-12-8 (first & third padas twelve syllabic & fourth padas eight syllabic)

9. Prastara-Pankti (प्रस्तारपंक्ति) = 12-12-8-8 two twelve-syllabic & then two eight-

syllabic Padas).

10. **Pragātha (प्रगाथ)** = a combination of Brihati and Satobrihati metres.

Of the less common metres, the following are worthmentioning.

1. Viraj (विराज) = 10-10-10-10 (four ten-syllabic Padas).
2. Shakvari (शक्वरी) = 14-14-14-14 (four fourteen syllabic Padas).
3. Ashti (अष्टि) = 16-16-16-16 (four sixteen syllabic Padas).
4. Atyashti (अत्यष्टि) = 17-17-17-17 (four seventeen-syllabic Padas).

Many other metres are formed by combining the above said metres by altering the order of the various Padas (पाद) and by increasing or decreasing the number of syllables of different Padas in different metres.

Chhandah Shastra by the sage Pingala and Sarvānukramani (सर्वानुक्रमणी) of Katyāyana (कात्यायन) have dealt with the system of Vedic metres exhaustively.

Yogi Shri Aurabindo's note on "Repetitions in the Vedas and other Mystic Poetry"

Where is repetitions objectionable. ?

"In mystic poetry also repitition is not objectionable, it is resorted to by many poets, some times with insistence. I may cite as an example the constant repetition of the word "Retain truth, some times eight or nine times in a short poem of nine or ten stanzas and often in the same line. **This does not weaken thə poem,** it gives it a singular power and beauty. The repetition of the same key ideas, key image and symbols, key words or phrases, key epithets, some times key lines or half lines is a constant feature. **They give an atmosphere, a significant structure, a sort of psychological frame, an architecture.** The object here is not to amuse or entertain, but the self-expression of an inner truth, a seeing of things and ideas

not familiar to the common mind, a bringing out of inner experience. It is true more than the new that the poet is after. He uses आवृत्ति repetition, as one of the most powerful means of carrying home, what has been thought or seen and fixing it in the mind in an atmosphere of light and beauty. This kind of repetition, I have used largely in Savitri.

It is only if the repetition is clumsy or awkward, too burdensomely insistent, at-once un-needed and inexpressive, or amounts to a disagreeable and meaningless echo that it must be rejected."

(Letters on Savitri by Shri Aurabindo, P. 839).

We have deemed it necessary to give this note to dispel the doubt of some, regarding the so-called repetition in the Vedas. As we have pointed out at several places in the book, certain Mantras have been repeated in the context as now we generally say or write—I have said or written before etc) and for emphasis. Such meaningful repetition is called in Nyaya Shastra or logic) अनुवाद as different from पुनरुक्ति or vain repetition which is considered objectionable as Sage Vatsyayan has said in his commentary on the Nyāya Sootra (aphorism) अनुवादोपपत्तेश्च २-१-६० पुनरुक्त दोषोऽभ्यासो नेति प्रकृतम्। अनर्थोऽभ्यास: पुनरुक्तम्, अर्थवानभ्यासोऽनुवाद: ॥

Some times the meaning of the same Mantra becomes quite different in different context, when the devata or subject is different.

CHAPTER VII

Rishis and Devatas of the Mantras.

The general notion of the Western Scholars and their Indian followers is that the Rishis whose names are mentioned on the Mantras are their composers and devatas are the deities to be worshipped. But this is a very erroneous view. By Rishis are meant, according to all ancient authorities, the seers who made out the secret of the Vedas and propagated them. Yaskacharya, the wellknown philologist and author of the Nirukta says in 1-19.

साक्षात्कृतधर्माण ऋषयो बभूवुस्तेऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः ।। निरुक्त १ । १९

The original seers were men of realisation who saw or perfectly understood the Dharma. They taught it to those who themselves had not realised it or were not inspired persons.

In Nirukta 2-11 Yaskacharya says :

ऋषयो मन्त्रद्रष्टारः ऋषिर्दर्शनात्स्तोमान् ददर्शेत्यौपमन्यवः । यदेनान् तपस्यमानान् ब्रह्म स्वयम्भू अभ्यानर्शत् तदृषीणा-मृषित्वमिति विज्ञायते ।।

i. e. The Rishis are seers of the Mantras. The word Rishi means Drashta. Opamanyava Acharya is of opinion that those who by austerities, realised the Vedic hymns were called Rishis".

The Taittiriya Aranyak (2-9-1) says similarly...

यत् एनान् तपस्यमानान् ब्रह्मस्वयम्भू अभ्यानर्षत् तेऋषयोऽभवन् तदृषीणामृषित्वम् ।।

Those that after tapas or deep meditation realised the secret meaning of the Vedic Mantras, became Rishis by the Grace of the Almighty,

Thus it is evident that the Rishis whose names are found

over the Mantras or the hymns in printed books, were not the authors or the composers of the Mantras, but the seers who made out the Secret meaning of the Mantras and propagated them. Those who have not studied the Vedic Literature deeply, labour under the delusion that the words like Vasistha, Vishvamitra, Bharadvaja, Kanva, Jamadagni etc. that are found in some Vedic verses, stand for the names of the Rishis and therefore, the Vedas can not be believed to be eternal. They were composed by the Rishis in different periods.

In the Meemansa Shastra, Jaimini has raised this question of the historical names found in the Vedas through the aphorisms like अनित्यदर्शनाच्च मीमांसाशास्त्र१-२८ and has answered it in परन्तु श्रुति सामान्यमात्रम् ॥ मीमांसा १-३१ ।

i. e. In the Vedas there are no proper nouns denoting the names of certain persons, but only common nouns denoting certain attributes. For instance, the following meanings are given in the Shatapath Brahmana (which is a commentary on the Yajurveda) of some words of this type.

प्राणो वै वसिष्ठ ऋषिः ॥ शतपथ ८ । १ । १ । ६

मनो वै भरद्वाज ऋषिः ॥ शतपथ ८ । १ । १ । ९

श्रोत्रं वै विश्वामित्र ऋषिः ॥ शत० ८ । १ । २ । ६

* प्रजापतिर्वै जमदग्निः ॥ शत० ८ । १ । २ । ३

प्राणो वा अंगिराः ॥ शत० ६ । १ । २ । २८

वाग्वै विश्वकर्मा ऋषिः ॥ ८ । १ । २ । ९

i. e. Prana (Vital Beath) is called Vasishtha Rishi because it it is the best. Mind is called Bharadvaja Rishi—the bearer of knowledge. Ear is called Vishvamitra Rishi, because it is friend of all. Eye and the Prajapati (Lord) are called Jamadagni; Prāna or vital breath is called Angirah. Vak or speech is called Vishva Karma, for it is with its help, that a man is able to do many works by expressing what is to be done.

In the Nighantu—the Vedic Lexicon it is stated...

कण्व इति मेधाविनाम ॥ निघण्टु ३।१५
गृत्स इति मेधाविनाम निघ० ३।१५
ऋभुः इतिमेधाविनाम निघ० ३।१५

Kanva does not mean in the Veda name of a particular sage, but a wise man in general. The same is the case with words Gritsa, Vena, Ribhu and others.

यदवः इतिमनुष्यनाम निघ० २-३ पूरवः इति मनुष्य नाम निघ० २-३ नहुष इति मनुष्यनाम निघ० २।३ ।

It means that the words नहुषाः यदवः, पूरवः etc. when found in the Vedas, do not stand for any particular persons or they are not proper nouns, but they denote men in general. This cuts at the root of the so—called historical references in the Vedas.

The word अथर्वा (Atharva) is used for a nonviolent Yogi who has steadied his mind, as it is derived from the root थर्व (Tharva) to be un-steady or restless. In the Nighantu we read थर्वतिश्चरतिकर्मा ५-६ ॥

According to Kashakritsna Dhatu Path, the root tharva थर्व means हिंसा or violence थर्व-हिंसायाम् Therefore अथर्वा (Atharva) means a non-violent Yogi. In Kausheetaki Brahmana of the Rigveda 25-2, 26-15 it is stated.

प्रजापतिर्वै वसिष्ठः ॥ कौषीतकी ब्राह्मण २५-२-२६-१५ ।

i. e. वसिष्ठ means God as well as the protector of the people.

In Gopath Brahmana Uttar 3-9 (commentary on the Atharva Veda) it is stated येन श्रेष्ठस्तेन वसिष्ठः ।

i. e. वसिष्ठ (Vasishtha) means the best. In Shatapath 8-1-1-6 it is stated...

यद्वै नु श्रेष्ठस्तेन वसिष्ठः अथोयद् वस्तृतमो भवति तेनो एव वसिष्ठः (शतपथ ब्राह्मणे ८-१-१-६)

Here also the meaning of the word वसिष्ठ (Vasishtha) has been given as the best or one who bears the attributes of

God to the largest extent.

In the Shatapath Brahman 13-2-2-14 the word जमदग्नि (Jamadagni) has been explained as प्रजापतिर्वै जमदग्निः ऋषिः॥ (शत० १३-२-२-१४) Jamadagni is God or a King who protects his subjects well.

In the Nirukta, the word Jamadagni (जमदग्नि) has been used for a person who performs Yajnas (non-violent sacrifices) properly and keeps in his home fire always burning.

जमदग्निभिराहुतः इति जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा। (Nirukta 7-7-24)

The word अत्रि (Atri) which means tongue according to the Shatapath 14-5-2-2 वागेवात्रिर्वाचा ह्यन्नमद्यते अत्तिर्ह वै नामैतद् यदत्रिरिति means also a Sanyasi when it is derived from अत्—सातत्यगमने i e, he who moves from place to place for preaching Dharma. Hundreds of such passages can be quoted.

So it is wrong to take such words as वशिष्ठ, विश्वामित्र, जमदग्नि, भरद्वाज etc. when they are found in the Vedic Mantras, as the names of particular seers. They should be taken as common nouns denoting certain attributes and persons who possess them. It should always be borne in mind that all Vedic words are Yougikas or derivatives as clearly stated by Yaskacharya in Nirukta 1-4-11.

नामानि आख्यातजानि इति नैरुक्तसमयः॥ निरुक्त १-४-११

i.e. All nouns are derived from verbal roots or dhatus and therefore in Vedas रूढि (rudhi) or arbitrary meanings are never used. They are resolvable to their roots. The Sage Patanjali the distinguished Grammarian, author of the Mahabhashya has said the same thing.

नाम च धातुजमाह निरुक्ते। व्याकरणे शकटस्य च तोकम्॥

Many grammarions like Shakatayana and others accept the above principle in toto.

Even Prof. Max. Muller had to admit this important principle of the Vedic Terminology willy nilly saying :—

"But there is a Charm in the e primitive strains discoverable in no other class of poetry. **Every word retains somethings of its radical meaning;** every epithet tells; every thought, inspite of the most intricate and abrupt expressions, is if one disentangles it, true, correct and complete.

(Max Muller's Hisory of Ancient Sanskrit Literature, Page 553)

Insurmountable difficulties in accepting Rishis as Authors or Composers of the Mantras.

1. There are several Mantras whose Rishis are a hundred or more. For instance, in Rig. 66-19 and Sama Veda 627, 1464 we find the following well-known mantra.

अग्न आयूंषि पवस आसुवोर्जमिषं च नः ।। आरे बाधस्व दुच्छुनाम् ।।

About its Rishis, it is stated शतं वैखानसा ऋषयः ।। i. e. There are one hundred Banaprasthas as its Rishis. Is it reasonable to believe that one hundred Rishis composed together this short Mantra of 24 letters ? How absurd the idea looks ? In Rig. 9-11-53 and Sama Veda 653 we find the following Mantra. स नः पवस्व शंगवेशं जनाय शमर्वते । शं राजन्नोषधीभ्यः।। About its Rishis also, it is stated शतं वैखानसा ऋषयः i. e. its Rishis are one hundred Banaprasthas. How absurd it is to suppose that one hundred seers composed this short Mantra of about 24 letters ? On the other hand, if we take Rishis to be the seers of the Mantras, who pondered over them and preached to others about it, there is no difficulty at all. In Rig. 8-34 we find 3 Mantras beginning with एन्द्र याहिहरिभिः about which it is stated वसुरोचिषोंऽगिरसः सहस्रसंख्याका ऋषयः There are one thousand seers as their Rishis. Is it reasonable to believe that one thousand seers assembled to compose these short Mantras ? It is absurd on the very face of it. On the other hand, if we accept the Rishis to be the seers and preachers of the Mantras, there is no difficulty in taking

one thousand or even more seers to be their Rishis.

2, The second insurmountable difficulty in taking the Rishis to be the composers or authors of the Mantras is that there are many Mantras, whose Rishis differ according to different Vedas and in different places of the same Veda. For instance in Rig. 4-54-3 there is the Mantra beginning with चत्वारि शृंगा: its Rishi is Vama Deva in Rigveda, when the same Mantra occurs, in Yaj 1791 its Rishi is not Vama Deva, but Sadhyah !

Have we to suppose that originally Rishi Vama Deva composed the Mantra, but it was stolen away by the Sadhyas who forged their name over it ?

In Rig. 10-152-1 beginning with शास इत्था the Rishi is stated to be Shāsa Bharadvāja शासो भारद्वाज:, but when the same Mantra occurs in Atharva Veda 1-20. 4 its Rishi is not Shāsa Bharadvāja but Atharva.

In Rig. 1-189-1 we find the famous Mantra अग्ने नय सुपथा राये अस्मान् Here its Rishi is Agastya but when the same Mantra occurs in Yajur Veda 40-16. its Rishi is not Agastya but Dadhyananatharvanah. In Rig. 1-115-1 we find the well-known Mantra beginning with चित्रं देवानाम् Its Rishi in Rigveda is Kutsa. In Yajur Veda 13-46 its Rishi is Prajapati and in Atharva Veaa 13-2-35 its Rishi is Brahma. In Rig. 8-44-1 we find the Mantra समिधाग्निं दुवस्यत whose Rishi in Rigveda is viroopa and when the same Mantra occurs in Yaiurveda 3-1 its Rishi is Agni. Many more instance can be given, but these are sufficient to show the absurdity of the supposition that by Rishis are meant the authors of the Mantras. If this theory of Rishis' authorship of the Mantras is to be accepted, we will have to believe that many Rishis were thieves and given to forgery, who stole away others' compositions and gave them out in their own names. Is such a supposition justifiable in the case of the Rishis whose definition is साक्षात्कृत धर्माण: who have visibly realised

the Dharma or who in the words of the Upanishads are
संप्राप्यैनम् ऋषयो ज्ञान तृप्ताः, कृतात्मानो वीतरागाः प्रशान्ताः ॥
ते सर्वगं सर्वतः प्राप्य धीराः, युक्तात्मानः सर्वमेवाविशन्ति॥ मुंण्डक ५-३
"The Rishis were they who having attained the Supreme Soul in knowledge were filled with wisdom and having found Him in Union with the soul were in perfect harmony with the innerself: they having realised Him in the heartwere free from all selfish desires, and having experienced Him in all the activities of the world, had attained calmness. The Rishis were they who having reached the supreme God from all sides had found abiding peace, had become united with all, had entered into the life of the Universe."

(Dr. Rabindra Nath Tagore's Translation in Sadhana. P. 14)

Can we ever think of accusing such Rishis who were wise men of realisation, with theft and forgery as is to be done if the Rishis are taken as authors of the Mantras?

3. The third insurmountable difficulty in accepting the Rishis as authors of the Mantras is the use of the Superlative degree with the so called names of the Rishis in the following besides many others.

In Rig. 1-48-4 we read :—

अत्राह तत् कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥

Rig.

In Rig. 10-115-5 we read स इद्ग्निः कण्वतमः कण्व सखार्यः ॥

48-4.

In Rig. 1-100-4 we find सो अंगिरोभिरंगिरस्तमोऽभूत् ॥

In Rig. 1-107-6 we read त्वं विप्रो भवोंऽगिरस्तमः ॥

In Rig. 7-79-3 we read अभूदुषा इन्द्रतमामघोनी अंगिरस्तमा सुकृते वसूनि ॥

No where the superlative degree is used with the proper nouns. But in the above and many other Mantras, we find adjectives like कण्वतमः, अंगिरस्तमः, इन्द्रतमः etc. which are

possible only when all these words like Kanva, Angira and Indra are taken as derivatives meaning.

कण्व इति मेधाविनाम (निघ० ६-५) अंगिरा उ ह्यग्निः।। शत० १-४-१-२५ प्राणो वा अंगिराः ।। शत० ३-१-२-२८ इन्द्रो वै देवानामोजिष्ठो बलिष्ठः।। कौषीतकी ६-१४ इदि परमैश्वर्ये ।

a wise man, a knower of the science of agni (fire) and Prāna and the most heoric person etc. Those who desire to study the subject in detail, should study our वेदों का यथार्थ स्वरूप a book of about 550 pages published by the Arya Pratinidhi Sabha, Punjab, Jullundhur at the Gurukula Kangri University Press priced Rs. 6-50.

The Devatas of the Mantras.

What is meant by the devata of a Mantra ? Generally Western Scholars translate the word devata as a deity. But that is misleading and wrong. By devata of Mantra is not meant deity, but the subject matter. In the Sarvanukramani it is stated या तेन उच्यते सा देवता i.e. the subject matter of the Mantra is called देवता Devata. Yaskacharya the famous author of the Nirukta also says the samething. यत्काम ऋषिर्यस्यां देवतायामार्थपत्यम् इच्छन् स्तुतिं प्रयुंक्ते तद् दैवतःस मन्त्रो भवति।। i.e. When God, desiring to impart instruction about a particular object, describes its properties in a Mantra it is said to have that object as its devata. That is why there are many abstract ideas mentioned as devatas. For instance, Shraddha-genuine faith is the devata of Rig. 10-151 धनदानप्रशंसा or praise of charity is the devata of Rig. 10-117 दक्षिणा or largess is the devata of Rig. 10-107 अरण्यानी (dense forest) is the devata of Rig. 10-146 द्यूतनिन्दा or the Censure of Gambling is the devata of Rig. 10-34 ओषधय: or herbs of Rig. 10-101 etc. These are sufficient to show that by devata is meant the subject matter of the mantra and not a deity which is to be worshipped. We have dealt with this subject of devatas also exhaustively in our book वेदों का यथार्थ स्वरूप Chap 4 referred to above which may be studied by those eager to know this and other important subjects regarding the Vedas thoroughly.

A NOTE ON THIS TRANSLATION

Without claiming any perfection and with all humility, let me briefly state the distinguishing features of this translation of the Sama Veda with notes and comments.

(1) The mention of the Rishis, devatas and metres with marking of the accents of the Sama Veda.

(2) This translation is not meant only for laymen but also for scholars, hence the notes and comments in Sanskrit or English (wherever necessary) at the end of each decade or section, giving chapter and verse from authoritative books in support of the meanings given here.

(3) It is meant to help scholars and even laymen in promoting the study of the Vedas.

(4) It is with this object in view that a glossary of 450 important Sama Vedic words, pointing out external as well internal (spiritual) meaning in Hindi and English is given to show the significance of the wonderful Vedic Language, which is the mother of all languages.

(5) Metrical English translation of many Mantras.

(6) Quotations given in the notes and comments from the Brahmanas, the Upanishads, Yoga and Vedanta Darshanas, the Bhagavad Gita etc. to show how they have derived inspiration from and are based upon the Vedas. It will help a comparative study also.

(7) Giving two or sometimes three meanings with Adhyatmik (Spiritual) and Adhibhautik (Social, Scientific or Cosmic) interpretation of Mantras.

(8) Introduction in seven chapters dealing with the Glory of the Vedas, why to sing the glory of the Vedas and other important subjects.

(9) In translating the Mantras, I have tried to be as close to the original as possible, so that the wonderful poetical charm of the Mantras may be retained. Wherever an elucidation of the ideas or expressions was considered necess-

ary, it has been given generally in brackets. It must always be borne in mind by all students of the Vedas, that they are grandest Poetical Scriptures. (पश्य देवस्य काव्यम् न ममार नजीर्यति अथर्व १०-८-३ God Himself being the Greatest Poet कवितमः, न त्वदन्यः कवितरः अथर्व ५-११-४) O God, there is no greater Poet than Thou; says the Atharva Veda. We must have some poetical imagination to grasp their spirit, otherwise by taking all words merely literally, we may lose their true spirit. We must form the habit of daily sitting at the Feet of that Master Poet like the ancient seers and sages and the world-renowned poet Dr. Rabindra Nath Tagore, in order to enjoy the grand Vedic Poetry. We should try to develop insight by the practice of meditation through Yoga and tapa (austerity) without which it is not possible to understand the secret meanings of the Vedas, however great a scholar one may be without this qualification. न ह्येषु प्रत्यक्षमस्ति अनृषेरतपसो वा Says Yaskacharya in Nirukta, 13-2

I have tried my best to dive into the ocean of the Sama Veda and bring out the gems or secrets of the Veda through the practice of meditation and other parts of Yoga.

I hope, by God's grace, this translation of the Sama Veda with important Introduction, notes and comments and Glossary will be found to be useful by impartial scholars and students all over the world who are seekers after truth. All suggestions for making it more useful, will be welcome by me. I am sorry on account of some difficulties, the index of the Sama Veda Mantras could not be published in this edition though I desired to do so. It will be added in the next edition.

Dharma Deva Vidya Martanda (Devamuni)

Abbreviations

ऋ०	—	ऋग्	for	ऋग्वेद
य०	—	यजु	,,	यजुर्वेद
अ०	—	अथर्व	,,	अथर्ववेद
ऐत०	—		,,	ऐतरेय ब्राह्मण
कौषी०	—		,,	कौषीतकी ब्राह्मण
शत०	—		,,	शतपथ ,,
जैमि०	—		,,	जैमिनीयोपनिषद् ,,
ता०	—		,,	ताण्डय महाब्राह्मण
गो०	—	पू०	,,	गोपथ ब्राह्मण पूर्वार्ध
गो०	—	उ०	,,	,, ,, उत्तरार्ध
उप०	—		,,	उपनिषत्
मु० उ०	—		,,	मुण्डकोपनिषत्
निघ०	—		,,	निघण्टु
निरु०	—		,,	निरुक्त
गी०	—		,,	भगवद् गीता
भ० आ०	—		,,	स्वा० भगवदाचार्य जी
Rig.	—		,,	Rig Veda
Yaj	—		,,	Yajur Veda
Ath.	—		,,	Atharva Veda
Ait.	—		,,	Aitareya Brahman
Shat.	—		,,	Shatapath ,,
Nig.	—		,,	Nighantu
Nir.	—		,,	Nirukta

Appreciation by a distinguished Vedic Scholar and Yogi.

Shri Madhava Pundalik (M.P.) Pandit—a distinguished South Indian Vedic Scholar, Yogi and Illustrious author of "Mystic Approach to the Vedas and the Upanishads "Aditi" and other deities in the Vedas," "The Upanishads—The Gateways of knowledge" and other Scholarly books in English writes...

"All who have watched the life-long labours of Vidya Martanda Pandit Dharma Deva ji in the field of Vedic studies would feel gratified with the publication of the Sama Veda Samhita in the present from. It has several unique features which would appeal to the modern reader. Each verse is followed by an English rendering which is close to the original and whose poetic form is particularly attractive. The most valuable contribution of Dharma Deva ji, however, is the section of Notes and Comments at the end of each Decade. His citations from Vedic and allied literature in support of the spiritual interpretation offered by him and in refutation of the misguiding meanings generally given by western scholarship are a very useful feature for every serious student. His explanations of the personalities and functions of deities like Agni, Soma etc. are in keeping with the pristine vision and experience of the ancient Rishis and promote a right understanding and appreciation of the high knowledge embodied in the hymns.

It is earnestly hoped that Acharyaji will take up the other Samhitas, one by one, focus the attention of scholars on the rich occult and spiritual lore embedded in these profound, enigmatic and inspired hymns that would not yield their secret to the unbaked. The Vedas are not to be approached from outside; with a superior intellect their doors open only to those who enter from within with humility and seeking. Pandit Dharma Deva ji belongs to the select company of the admitted and he owes it to all to report what he has gained".

M. P. Pandit,

Sri Aurabindo Ashram,

10-11-1967

Pondicherry.

THANKSGIVING

At the end of this Introduction, it is my pleasant duty to thank all those who have helped morally and materially to complete the publication of this complete translation of the Sama Veda with notes and comments. The names of the following helpers are especially worth—mentioning in this connection, Mata Reejh Kaur Banaprasthashrama Jwalapur was the first to come forward with a liberal donation of Rs. 1500/- to meet the cost of the publication of this book. But for this timely assistance, it was impossible to undertake the publication of this book of more than 950 pages. I am deeply grateful to her for this liberal donation, showing her great devotion to the Vedas.

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liberal donation of Rs. 1100/- to give the copies of this book 100 deserving scholars and students at concession rates. I thank him from the bottom of my heart and also Dr. Puspa Vati ji, M A. Ph.D., Acharya Kanya Gurukul Varanasi who prompted Seth ji to help this noble cause so liberally. Shri Narayan Das Lal ji of Jam jodhpur has sent Rs. 1000/- as donation at the instance of my worthy pupil Prof. Dilip ji Vedalankar M.A. Vedic Missionary in East Africa. I thank both of them and bless them.

Swami Vijnanananda ji Sarasvati the chief disciple of the late Mahatma Prabhu Ashrit ji and his associate as Incharge of the Vedic Bhakti Sadhana Ashrama Rohtak has kindly given a liberal donation of Rs. 500/- for which I am very much grateful to him and thank him sincerly.

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I thank all those scholars and authors whose works I consulted now and then, though I have mostly depended on my own discretion, intuition and meditation.

DHARMA DEVA VIDYAMARTANDA
(Deva Muni, Banaprastha)

Ananda Kutir,
JWALAPUR
14-11-1967

ओ३म्

सामवेद संहिता

THE HYMNS OF THE SAMA VEDA

CHAPTER I

DECADE (1)

पूर्वार्चिकः । आग्नेयं काण्डम् । प्रथमोऽध्यायः । प्रथमादशतिः

२३ १२ २ १२ ३ २ ३ १ २
(१) ओ३म् अग्न आयाहि वीतये गृणानो हव्यदातये ।
१ २र ३ १ २
नि होता सत्सि बर्हिषि ॥

भरद्वाजो बार्हस्पत्य ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

1. O God, come to give us knowledge
And devotion we desire.
Sit in the sanctuary of our hearts
And draw us out of mire.

१२ ३२ २ २ ३ १ ३ ३२
(२) ओ३म् त्वमग्ने यज्ञानां होता विश्वेषां हितः ।
३२ ३ २३ १२
देवेभिर्मानुषे जने ॥

भरद्वाजो बार्हस्पत्यः ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

2. Thou acceptest noble deeds
Which scatter joyful seeds.
Thou art Benevolent to all
Therefore Leader Thee we call.
Wise men see Thee in mankind
And fix Thee in their mind.

३ २ ३१ २ ३ १ २ ३ १२
(३) ओ३म् अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।
३ २ ३१ २ ३१ २
अस्य यज्ञस्य सुक्रतुम् ॥

काण्वोमेधातिथिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

3. We choose God as Messenger
Of the Truth lasting for ever.
He is Omniscient giver
Of true happiness and of succour.
Of this Universe, He is Creator
Of this Sacrifice, He is performer.

१ २ ३ १ २ ३ १ २३ १२
(४) ओ३म् अग्निर्वृत्राणि जंघनद् द्रविणस्युर्विपन्यया ।
१ २ ३१ २र
समिद्धः शुक्र आहुतः ॥

भरद्वाज ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

4. God destroys all our evils
When earnestly prayed.
All our ignorance He kills
When by His light are we swayed.

१ २ ३ १ २ ३ २ ३१ ३ २
(५) ओ३म् प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् ।
२ २ २३ १ २र
अग्ने रथं न वेद्यम् ॥

उशना ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

5. I adore Thee as the dearest guest
I love Thee as the friend closest
Thou are worthy of being known
Art like a Charioteer of renown
Thou leadest us to abiding joy
Where nothing worldly can annoy.

१ २ ३ १२ ३ १ २र ३ १ २
(६) ओ३म् त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।
३२ ३१ २र
उत द्विषो मर्त्यस्य ॥

सुदीतिः पुरुमीढोवा ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

6. O Omniscient God, guard us with Thy great splendour against all miserliness and enmity of mortal men.

२३ १ २र ३ १ २ ३१ ३ १ २
(७) ओ३म् एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः ।
३ १२ ३ १ २
एभिर्वर्द्धास इन्दुभिः ॥

बार्हस्पत्योभरद्वाज ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

7. O Lord, Bestower of all true knowledge, We invoke Thee through these Vedic hymns and other prayers to come to us to be realised in our hearts. By Thy Grace, may we be blessed with true and refined speech and may we prosper by meditating on Thy Divine Splendour.

१ २ ३ १ २र ३१ २ ३१ २
(८) ओ३म् आ ते वत्सो मनो यमत् परमाच्चित्सधस्थात् ।
२ ३ १ २ ३ २
अग्ने त्वां कामये गिरा ॥

काण्वोवत्स ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

8. I am Thy Child O God,
I will draw Thy mind Most High.
Only Thee I want O Lord,
Thou art far away and nigh.

१२ ३ १ २ ३१ २र ३ १२
(९) ओ३म् त्वमग्ने पुष्करादध्यथर्वा निरमन्थत ।
३ १ २र ३ १२
मूर्ध्नो विश्वस्य वाघतः ॥

भरद्वाज ऋषिः । अग्निर्देवता । गायत्री छन्दः

9. O God, a non-violent yogi (seer) with illumined intellect, deep thinking and meditation, realises Thy Divine Glory in the deepest recess of his heart.

२ ३ १२ ३ १२२ ६ २३१२ ३२ ३१ २र ३२
(१०)ओ३म् अग्ने विवस्वदाभरास्मभ्यमूतये महे। देवोह्यसि नोदृशे॥

वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

10. O our Supreme Leader, In order to protect us perfectly, endow us with Thy Knowledge through wise preceptors. Thou art certainly Giver of Peace and Bliss, whom we earnestly desire to see with inward eyes (of wisdom).

SOME IMPORTANT NOTES AND COMMENTS.

1. Here and in other Mantras of the Sama Veda which deals with devotion and meditation, the word अग्नि primarily stands for God and not for fire, as supposed by many Western translators. In the Rigveda 1,164,46 it is clearly stated:—

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

God is One, but He is called by various names by the wise to denote His different attributes. These names are Agni, Yama, Matarishvan, Indra, Mitra, Varuna etc. In the Brahmanas also the passages like

ब्रह्मह्याग्निः ॥ शत० २. ५. ४. ८॥ ५. ३. ५. ३२ कौषी. ६. १. ५, तैत्ति० ३. ८. १६. ३, ब्रह्माग्निः ॥
शत० १. ३. ३. १६ ॥

corroborate the same Vedic idea.

Maharshi Yaskacharya-a distinguished philologist of ancient India explains the word Agni (अग्निः कस्मात् अग्रणी भंवति-निरुक्त ७.४). Thus Agni means a Leader. We have therefore translated it generally as Supreme

Leader. It is also derived from अगि-गतौ or अंचु-गति पूजनयौ: गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च So it means God who is Omniscient and who is Worthy of Adoration. According to the Vedas, God is Omnipresent as words like विभू:, परिभू:, जातवेदा:, अकायम्, अस्नाविरम् etc. denote. The expressions like आयाहि-एहि literally meaning "coming" are therefore to be taken in the sense of realisation. His distance is caused only by ignorance and sin, as otherwise He is All-pervading, being the inner most Soul of our soul.

(वीतये) कान्तये-ज्ञानप्रकाशाय, वी-गतिव्याप्तिप्रजनकान्त्यसन खादनेषु, दोषनिरसनाय वा

(बर्हिषि) हृदयान्तरिक्षे बर्हिरिति अन्तरिक्षनाम (निघ० १.३)

अथवा बृह-बृहि वृद्धौ वर्धते भक्त उपासको वा येन तद् बर्हि: शुद्धांत: करणं तस्मिन् ।

२—यज्ञानाम्-श्रेष्ठकर्मणाम् यज्ञो वैश्रेष्ठतमंकर्म शत० १.७.१.५

होता-आदाता हु-दानादनयो: आदाने चेतिधातो:, अत्र स्वीकर्ता

देवा:-सत्यनिष्ठा विद्वांस: सत्यसंहिता वै देवा: (ऐते १.६)

सत्यमयाउदेवा: (कौषी० २.८) विद्वांसोहिदेवा: (शत. ३.७.३.१०)

३—यज्ञस्य-संगतस्य संसारस्य यज-देवपूजा संगतिकरणदानेषु

४—पाप्मावैवृत्र: (शत० ११.१.५.७) यदवृणोत् तद्वृत्रस्य वृत्रत्वम् (शत०) वृत्रम्-अज्ञानादिकमावरकम्

५—Like a good charioteer, God leads us to our destined goal i. e. emancipation.

६—अराते:-कार्पण्यात् रा-दाने इति धातो राति: तदभाव: अथवा अराति:-कामक्रोधाद्यान्तरिक शत्रुसमूहस्तस्मात्

७—इन्दुभि:-दीप्तिभि:-तेजोभि: इन्धी दीप्ताविति धातो: ।

८—अथर्वा-हिंसा चांचल्यरहित: स्थितप्रज्ञोयोगी थर्वतिश्चरतिकर्मा निघ. ११.६. तद्रहित: थर्व-हिंसायां काश० धा० तद्रहितोऽहिंसाव्रत: Atharva-a non-violent yogi.

Both Rev. Stevenson and Griffith are wrong in taking अथर्वा (Atharva) as the name of a particular Rishi. Griffith explaining Atharvan-says in the foot note--"The sage who was the first to obtain fire, to institute sacrifice and to offer up prayer and libation of Soma"

According to the unanimous view of all the Shastras, the Vedas being eternal, cannot have any proper nouns as explained in परन्तु श्रुतिसामान्यम् M.131 and other aphorisms of the Meemansa Shastra. According to the Nirukta सर्वाणि नामान्याख्यातजानि १.४ All words in the Vedas are derived from the roots and are Yougikas or general nouns denoting particular attributes. Therefore it is wrong on the part of Rev. Stevenson & Griffith to take अथर्वा as the proper name of a sage.

पुष्करम्-पुष्टिकरं हृदयम् अथवा पुष्करम् (निघ.१.३) इत्यन्तरिक्षनाम अत्र हृदयान्तरिक्षम् ।

१०—देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (निरुक्त ७.४) विवस्वत्–विवासयति नाशयत्यज्ञानमिति विवस्वत्—ज्ञानम् ॥

द्वितीया दशतिः

Decade II

१२ ३ १ २ ३१ २ ३ १ २
(११) ओ३म् नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः ।
१२३ १२
अमैरमित्रमर्दय ॥

11. O God, glorified by every one for Thy might,
Subdue our enemies by Thy Power bright.

३१ २ ३ १ २ २ २ ३१२ १ २ ३२
(१२) ओं दूतं वो विश्ववेदसं हव्यवाहममर्त्यम्। यजिष्ठमृंजसे गिरा।
वामदेवो गौतम ऋषिः। अग्निर्देवता। गायत्री छन्दः।

12. With my speech I glorify
God who is Omniscient,
Who can all purify
Who is Adorable Omnipotent.
He destroys all sins
When one in Him faith pins.
He is showerer of Peace and Bliss
His Communion we should never miss.

१२ ३२३ २३ १ २ ३ १२
(१३) ओ३म् उपत्वा जामयो गिरो देदिशतीर्हविष्कृतः।
३ १ २र
वायोरनीके अस्थिरन्॥
प्रयोगोभार्गव ऋषिः। अग्निर्देवता। गायत्री छन्दः।

13. O Lord : All the words of Thy devotees glorifying Thee and creating wonderful effect, come to Thee who art Omniscient and Almighty.

१२ ३१ २३ १ २ ३ २ ३२
(१४) ओं उपत्वाग्ने दिवे दिवे दोषावस्तर्धियावयम्।
२ ३ १२३ १२
नमो भरन्त एमसि।
मधुच्छन्दा वैश्वामित्र ऋषिः। अग्निर्देवता। गायत्री छन्दः।

14. Offering thee noble deeds
And noble thoughts
We approach Thee
O Lord day and night
To have the glimpse
Of inner light
And fill our hearts with true delight.

१ २ ३ १ २ ३१ २३ ३ १ २
(१५) ओ३म् जराबोधतद् विविड्ढि विशे विशे यज्ञियाय।
१ २ ३ १२ ३२
स्तोमं रुद्राय दृशीकम् ॥

शुनः शेपआजीगर्तिः ऋषिः। अग्निर्देवता। गायत्री छन्दः।

15. O God : Thou art dispenser of justice, to be adored, praised and known by every one. Manifest Thyself in the pure heart of that devotee who glorifies Thee sincerely and earnestly.

२ ३ १ २र ३१ २ ३ २३ १२
(१६) ओ३म् प्रति त्यं चारुमध्वरं गोपीथाय प्रहूयसे।
३१ २ ३ १ २
मरुद्भिरग्न आगहि ॥

मेधातिथिः काण्वः ऋषिः। अग्निर्देवता। गायत्री छन्दः।

16. O our Supreme Leader, Thou art invoked by us for the noble sacrifice in the form of our life. Manifest Thyself through the knowledge, acquired with the help of the wise and the practice of Pranayama etc.

२ ३ २ ३ १ २ ३ १ २ ३ १ २र
(१७) ओ३म् अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः।
३ १२ ३ १ २
सम्राजन्तमध्वराणाम् ॥

शुनः शेपआजीगर्तिः ऋषिः। अग्निर्देवता। गायत्री छन्दः।

17. With homage, I revere Thee O God, Who destroyest our internal and external foes. as a horse brushes away the flies which trouble him. Thou art the Lord of all noble non-violent deeds.

३ १ २र ३१ २र
(१८) ओ३म् और्वभृगुवच्छुचिमप्नवानवदाहुवे।
३ १ २३ २
अग्निं समुद्रवाससम् ॥

प्रयोगो भार्गवऋषिः। अग्निर्देवता। गायत्री छन्दः।

18 I invoke the Omniscient God who pervades the firmanent, the earth and the sea. I invoke Him like the men of true wisdom and noble actions.

३ १२ ३ १ २र ३ १२ ३ १२
(१९) ओ३म् अग्निमिन्धानो मनसा धियं सचेत मर्त्यः।
३ १ २ ३१ २
अग्निमिन्धे विवस्वभिः ॥

प्रयोगोभार्गव ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

19. When a man enkindles fire
Let him ponder o'er the fire within
Fire of knowledge that destroys
All impurity and all sin,
Let his mind and intellect
Be united to reform
All bad habits that harm
And take away his charm.

२उ ३ २ ३ १ २ ३ १ २ ३२
(२०) ओ३म् आदित् प्रत्नस्य रेतसो ज्योतिः पश्यन्ति वासरम् ।
३२उ ३ १३ १ २
परो यदिध्यते दिवि ॥

वत्सः काण्वऋषिः। अग्निर्देवता । गायत्री छन्दः ।

20. The sun that is seen shining in the most distant sky and that causes day to break, receives light from the Refulgent Eternal God.

IMPORTANT NOTES AND COMMENTS.

११ अमैः—बलैरिति भरत स्वामी अम-गतौइतिधातोः ।
अमित्रम्—बाह्यान्तरिकशत्रुजातम् ।
१२ दूतम—दु-उपतापे दुष्टसन्तापकं पापनाशकं वा ।
१३ जामयः—अद्‌भुतप्रभावोत्पादिकाः जनी-प्रादुर्भावे ।
वाग्मोः—वा-गतिगन्धनयोरितिधातोः गतिः-ज्ञानं गमनं प्राप्तिश्च तस्मात् सर्वज्ञस्य सर्वशक्तिमतः परमेश्वरस्य ।

१५ जराबोध:—जरया-स्तुत्याबोध्य: स परमेश्वर: ।
रुद्राय—दुष्टानां रोदयित्रे, रु-शब्दे रुतं वेदात्मकं शब्दं सर्गादौ
राति—ददातीति तस्मै ज्ञानप्रदाय ।

१६ अध्वरम्—हिंसारहितं जीवनरूपं यज्ञम् अध्वरो वै यज्ञ: शत.१.३.३.३८
अध्वर इति यज्ञनाम ध्वरतिहिंसाकर्मातत्प्रतिषेध: (निरुक्ते १.७) ।
मरुत:—मरुत इति ऋत्विङ् नाम(निघ० ३ १८) मरुतोमितराविणो
वाऽ मितरोचिनो वामहद् द्रवन्तीति वा (निरुक्ते ११.२ ।) अथवा
प्राणा वै मरुत: ।। (शत: ६.३.१.७)

१८ और्वभृगव:—उर्व्यां पृथिव्यांस्थिता ये भृगव:—परिपक्वविज्ञाना ।
स्तपस्विन:—ज्ञानकाण्डिन: । भृगु:—भ्रस्ज—पाके इति धातो: ।
अप्नवाना:—अप्न इति कर्म नाम (निघ० २.१)कर्मकाण्डिन: कर्म
योगिनोवा ।

१९ धियम्—धीरिति प्रज्ञानाम (निघ० ३.९) कर्मनाम (निघ० २.१) ।
विवस्वभि:—सूर्य किरणवत् प्रकाशहेतुभिर्ध्यान धारणा समाधिभि: ।

२० रेतस:—ज्योतिषां बीजभूतस्य परमात्मन: ।
वासरम्—नियामकं ज्योति: "तमेव भान्तमनुभाति सर्वं, तस्यभासा
सर्वमिदं विभाति ।।" (कठोप० २.५)

तृतीया दशति:

Decade III

३ १ २ ३ १ २ ३ १ २ ३ १२
(२१) ओ३म् अग्निं वो वृधन्तमध्वराणां पुरूतमम् ।
२ ३ १३ १२
अच्छा नप्त्रे सहस्वते ।

प्रयोगो भार्गव ऋषि: । अग्निर्देवता । गायत्री छन्द: ।

21. For powerful kinship, I sincerely invoke the Omniscient Leader (God) who makes your noble deeds fruitful. He Is the Lord of all these vast regions and is our True Friend.

३ २ ३१ २ ३ २ ३ २२ ३ २ १ २
(२२) ओ३म् अग्निस्तिग्मेन शोचिषा यंसद् विश्वं न्य३त्रिणम् ।
३ १ २ ३ २
अग्निर्नो वंसते रयिम् ॥

भरद्वाजो बार्हस्पत्य ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

22. May the Omniscient Lord cast down each fierce devouring fiend (within and without) with His lustrous Splendour. He alone grants us real wealth of wisdom, Peace and Bliss.

१२ ३२ ३२ ३ २३ १ २३१ २र
(२३) ओ३म् अग्नेमृड महाँ अस्यय आ देवयुं जनम्
३१२ ३२ ३ १२
इयेथ बर्हिरासदम् ॥

वामदेवो गौतमऋषिः । अग्निर्देवता । गायत्री छन्दः ।

23. O God : make us happy. Thou art Great. Thou art approached and realised by wise and pious men. Thou hast Thy seat in the sanctuary of their hearts.

२३ १२ ३ १२३ १२ ३२
(२४) ओ३म् अग्ने रक्षा णो अंहसः प्रतिस्मदेवरीषतः ।
१२ ३१२
तपिष्ठैरजरो दह ॥

वसिष्ठो मैत्रावरुणिऋषिः । अग्निर्देवता । गायत्री छन्दः ।

24 O our True Leader; Save us from sins. Protect us O Eternal God, from our internal enemies like lust, anger, jealousy, ignorance, pride and greed. Consume them with Thy most powerful weapons of Wisdom and Discrimination.

१२ ३१२ २र ३ १ ३ १ २ ३१
(२५) ओ३म् अग्ने युंक्ष्वाहि ये तवाश्वासो देव साधवः । अरं
२३ १२
वहन्त्याशवः ॥

भरद्वाजोबार्हस्पत्य ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

O Omniscient Lord, prompt Thy wise devotees of righteous nature to practise Yoga. Being active, they fulfil the mission of their life well.

१ २ ३१२ ३२
(२६) ओ नि त्वा नक्ष्य विश्पते द्युमन्तं धीमहे वयम् ।
३१ २
सुवीरमग्न आहुत ॥

वसिष्ठोमैत्रावरुणिः ऋषिः। अग्निर्देवता । गायत्री छन्दः ।

26. We meditate on Thee O Lord of all People, invoked by the wise, Refulgent, most powerful. May we install Thee, the only sourcc of all good, in the region of our hearts.

३ २३ २ ३२ ३१२ ३२ ३५ ३२
(२७) ओ३म् अग्निमूर्धा दिवः ककुत् पतिःपृथिव्या अयम् ।
३१२ २२
अपां रेतांसि जिन्वति ॥

विरूप आङ्गिरस ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

27. Omniscient God is like the Head of heaven. He is also the Lord of the earth He quickens the waters' seed i. e. causes the rain to flow through lightning and feeds all creatures in all worlds. He is the Prime Mover of the inert matter. He is the Giver of the fruits of all actions.

३२३२ ३ १ २ ३ १ २ ३१२ २२
(२८) ओ३म् इममूषु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।
१ २ ३२३ १२
अग्ने देवेषु प्रवोचः ॥

शुनः शेप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

O God : Thou graciously grantest to seers this Vedic Wisdom which is worthy of being attained, which protects from all calamities and which is excellent. Grant this unto us. This Vedic Knowledge which Thou very kindly givest to the seers in the beginning of creation is for the welfare of all and all are therefore entitled to acquire it.

१ २ ३१ ३१२ २र
(२९) ओं तं त्वा गोपवनो गिरा जनिष्ठदग्ने अंगिरः ।
१ २ ३ १२
स पावक श्रुधी हवम् ॥

गोपवन आत्रेय ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

O most beloved God : Life of our life, A wise man who has purifid his speech and controlled all his senses, manifests Thee through his songs. Listen to my invocation O purifier.

२३ १२ ३ २३ २३ १ २ २ ३
(३०) ओं परिवाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्
१ २ ३ १२
रत्नानि दाशुषे ॥

बामदेवो गौतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

The Omniscient Leader who is the Lord of Strength, accepts the devotional offerings of His devotees, giving them precious things in the form of wisdom and character.

२३ २३ १२ ३१ १ ३१२ ३१ २र ३ १२
(३१) ओं उदुत्यजातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥

प्रस्कण्व ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

The suns, the stars, the oceans, hills
Are all the flags that point to Him
The Giver of Light, who kills all ills
and helps us to swim
Across the ocean of grief
Surrounding us from all sides.
God is Almighty, All-pervading
Omniscient Lord who guides
Wisemen meditating on Him
And gives them life and light
Day and night, they think of Him
And guide the world aright.

३ २३ १र २र ३ १२ ३२ ३१२ ३ १२
(३२) ओं कविमग्निमुपस्तुहि सत्यधर्माणमध्वरे। देवममीव चातनम् ।
मेधातिथिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

O man, praise Omniscient Lord,
Whose Laws in world are eternal.
Who is Giver of light and life
Destroyer of diseases, physical mental.

१ २ ३२ १ २३ १ २ ३ १२
(३३) ओं शं नो देवीरभिष्टये शं नो भवन्तु पीतये ।
२र ३ १ २
शं योरभि स्रवन्तु नः ॥
सिन्धुद्वीप आम्बरीषः, त्रित आप्त्यो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ।

O Mother Divine, be kind to us
By granting peace and bliss,
Let us drink deep of Thy nectar thus
That we may never Thee miss.
Shower on us abiding peace
O All-pervading Mother,
Dispel all grief, giver of peace
Ever-lasting there's no other.

१ २३१र २र ३ १ २
(३४) ओं कस्यनूनं परीणसि धियो जिन्वसि सत्पते ।
१ २ ३ १ २ ३ १२
गोषाता यस्य ते गिरः ॥
उशनाकाव्य ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

Question:—O Protector of good people, Whose actions dost Thou in Thine abundance accept ?

Answer:—Of the person whose hymns help him to control his senses. God accepts the actions of those people only who are pure in word, mind and deed. The last line गोषातायस्यतेगिरः also means
that God's Revelation-(the Veda) is meant for all.
The Vedas are universal.

IMPOTRANT NOTES AND COMMENTS

२१ (नप्त्रे)-बन्धवे बन्धुवदनुकूलाय (सहस्वते)-बलवते सहइति बलनाम० (निघ. ३.४.७)

A devotee should try to attain eternal friendship with God.

२२ (अत्रिणम्) अद्भक्षणे हिंसकम् आन्तरं कामक्रोधादिरूपं बाह्यं च शत्रुम् ।

२३ अयः—सर्वत्र गन्ता अयते इति गति कर्मा (निघ. ३. ६. १४)

२४ रीषतः-हिंसतो दुःखदातॄन् कामक्रोधादीन् रोगादींश्च

तपिष्ठैः-अतिशयेन तापकैस्तेजोभिः ज्ञान विवेकाद्यैर्वा

२५ अश्वाः-अशूङ् व्याप्तौ शुभगुणकर्मसुव्याप्ताः गति शीलाश्च ज्ञानिनः

२६ नक्ष्य-उपगन्तव्य नक्षतिर्गतिकर्मा । (निघ० ३.६.१४)

२७ अपाम्-व्यापनशीलायाः प्रकृतेः, जलानां कर्मणां वा,

रेतांसि-वीर्याणि कर्मफलानि वा

२८ नव्यांसम्-स्तुत्यम् नु-स्तुताविति धातोः

सनिम्-षणुदाने-सुखशान्तिदायकम् अथवा षणसंभक्तौ धर्माधर्म कर्तव्याकर्तव्य सत्यासत्यविवेचकम् ।

२९ गोपवनः-गां वाणीमिन्द्रियाणि च पुनातीति गोपवनः ।

It is wrong on the part of Rev. Stevenson and Griffith to take it as the proper name of a particular Rishi.

It is a general name for any one who purifies his senses.

३० अंगिरः-प्राणवत् प्रिय परमात्मन् प्राणो वा अंगिराः (शतः १.१.२.२८ । ५. २. ३. ४)

Griffith puts the following note on Angiras "a name of Agni, regarded as the best or eldest of the primeval priestly family of the Angirasas". This is wrong as there can not be any such historical reference in the Vedas as pointed out before. Rev. Stevenson takes it as an adjective of Agni and translates it as "Maintainer of our bodily heat". But it is wrong to take the word Agni here in the sense ofthe material fire as in the

32nd Mantra the adjective used for Agni is कविम् (Kavim) which Rev. Stevenson also translates as Praise Agni the wise, the divine, and Griffith as Agni the Sage. Therefore Agni and Angiras stand here for God, who is the life of our life.

३४ 'गोषातायस्यते गिरः' इतिवेदानां सार्वभौमत्वं तेषामध्ययनादौ सर्वेषां पृथिवीस्थ जनानामधिकारं च सूचयति यथा सुष्ठु व्याख्यातं परमहंस परिव्राजकाचार्येण पण्डितराजेन स्वा० भगवदाचार्यैः- स्वकीये सामसंस्कार भाष्ये "हे सत्पते सतां पूतमनसां पूतवचसां पूतकर्मणां च पतेस्वामिन् अग्ने परमात्मन् यस्य (ते) तव (गिरः) वेदरूपा वाचः (गोषाताः) गवां पृथिवीस्थितानां सर्वेषां मानवानां (सातौ) लाभे लाभाय भवन्तीति। अनेन परम कृपाकूपारस्य परमेश्वरस्य वेदेषु सर्वेषामेव ब्राह्मणक्षत्रिय वैश्यशूद्रातिशूद्रादिविभेद विभक्तानां तत्पुत्राणां स्त्रीपुंसशरीरभृतां जीवानां समानोऽधिकार इति विस्पष्टं सूचितंभवति।

(स्वा० भगवदाचार्य कृते साम संस्कार भाष्ये पृ० ३२-३३)

ओ३म्

Decade-IV

चतुर्थी दशतिः

(३५) ओ३म् यज्ञायज्ञा वो अग्नये गिरा गिरा च दक्षसे।
प्रप्रवयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥

शंयुर्बार्हस्पत्य ऋषिः। अग्निर्देवता। बृहतीछन्दः॥

On the occasion of every sacrifice
We adore the Lord.
By every word that we utter
We praise Almighty God.
We praise Him like a dear friend
Who is Omnipresent,
He is Immortal Supreme Leader
For Him our prayers are meant.

३ १ ३ ३ ३ १२ ३ १ २ ३ १२
(३६) ओं पाहि नो अग्ने एकया पाह्यु३त द्वितीयया ।
३ २ ३ २ ३ १ २ ३ १ २३१ २
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥

भर्गः प्रागाथ ऋषिः । अग्निर्देवता । बृहतीछन्दः ॥

36 O God, protect us by the hymns of the one Veda (Rigveda), protect us by the hymns of the Second Veda (Yajurveda). Protect us by the hymns of the three Vedas, (Rig. Yajur and Sama). O Almighty Lord of power, protect us with the hymns of the four Vedas [Rig. Yajur, Sama and Atharva]. The four Vedas deal with and stand for jnana (knowledge) Karma (Action) Bhakti (Devotion) and Yoga.

३१ २ ३ १ २ ३१२ ३ १ २
(३७) ओं बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
३१ २ ३ २ ३१ २
भरद्वाजे समिधानो यविष्ठ्य रेवत् पावक दीदिहि ॥

शंयुर्बार्हस्पत्य ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

37 O Ever-Resplendent giver of peace and bliss, With Thy wonderful splendour and with Thy pure brilliancy O Ever Youthful Purifier shining in pure mind possessing wisdom, enlighten us. Mayst Thou glow with Thy wealth of knowledge in our pure hearts.

१ २ ३ १२ ३१२
(३८) ओं त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
३ २ ३ ३१ २ ३ १२ ३ १२२२३ १ २
यन्तारो ये मघवानो जनानामूर्वं दयन्त गोनाम् ॥

वसिष्ठो मैत्रावरुणिः ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

38 O True Leader who art worshipped well, let the learned wise people be dear to thee. Dear also be those wealthy persons to Thee who control their senses and who liberally give in gift to the wise, the stall of kine.

२३ १२ ३१ २३ १ २ ३१२
(३९) ओ३म् अग्ने जरितर्विश्पतिस्तपानो देव रक्षसः ।
१२ ३१ ७ ३२ ३ १२ ३ २
अप्रोषिवान् गृहपते महाँ असि दिवस्पायुर्दुरोणयुः ॥
भर्गः प्रागाथ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

39 O Adorable God, Giver of peace and Happiness, Thou art Lord of men, burning up all evils. Thou doth not forsake the region of heart of Thy devotees- [They always inwardly feel Thy Presence.] Thou art mighty, the ever prssent Lord of the world. Thou art protector of the householders and their true well visher.Thou art guardian from the sky, averting all calamities.

२३ १२ ३१२ ३१२ ३२
(४०) ओ३म् अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
२ ३ १ २ २ २३१ २३
आ दाशुषे जातवेदो वहा त्वमद्यादेवाँ उषर्बुधः ॥
प्रस्कण्वः काण्व ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

40 O Immortal,Omnipresent andOmniscient God: Grant unto us today (every day) the wonderful Wealth of enlightenment. Bring to Thy devotees divine virtues created by spiritual wisdom. Mayst Thou dispel gloom of ignorance by appearing in our hearts, just as darkness of night recedes at the advent of dawn.

१ २ ३ २ ३ २३ ३ १ २
(४१) ओं त्वंनश्चित्र ऊत्या वसो राधाँसि चोदय ।
३ २ ३ १ २र ३ १ २ ३ २ ३ २ ३ २ ३र
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचेतुनः ॥
शंयुर्बार्हस्पत्य ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

41 O All supporting Gracious God: Thou art Wonderful with Thy Protective power. Grant unto us material and spiritual Wealth in the form of wisdom, peace and bliss. Thou art the Lord and Charioteer of all this Wealth. Grant prosperity, honour and safety for our progeny.

२३ ३ १२ ३ १ २ ३ २ ३ २
(४२) ओं त्वमित् सप्रथा अस्यग्ने त्रातऋ॑तः कविः ।
१ २र ३ १ २ ३ २
त्वां विप्रासः समिधान दीदिव आविवासन्ति वेधसः ॥

भर्गः प्रागाथ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

42 O God the Protector. Thou alone art Omnipresent, Righteous and Omniscient Master Poet. O Refulgent Lord, Thou art enkindled within by the wise who chant hymns in Thy praise and worship Thee day and night.

१ २ ३ १२ ३१ २ ३ १२
(४३) ओ३म् आ नो अग्ने वयो वृधं रयिं पावक शंस्यम् ।
१ २ ३ २ ३ १ २ ३ १२
रास्वा चन उपमाते पुरुस्पृहं सुनीती सुयशस्तरम् ॥

भर्गः प्रागाथ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

43 O Purifying God : O Omnipresent Creator of the world : Give us wealth which is admirable and life prolonging. Bestow on us that supreme wealth of self-realisation which is desired by all, which leads through righteousness to good reputation. (Here the Wealth prayed for is mainly the wealth of Character and Brahmacharya (continence) which prolongs life and develops all energy.)

२र ३ १२३ २३ १ २ ३र २र
(४४) ओं यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
३१र २र ३ १ २३ १र २र३ ३ १ २
मधोर्न पात्रा प्रथमान्यस्मै प्रस्तोमा यन्त्वग्नये॥

सोभरिः काण्व ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

44 God bestows all wealth (material and spiritual) and protects all beings. He is most generous and giver of true delight to righteous people. Let these primeval Vedic songs go forth to that Supreme Leader, like vessele filled with honey to distinguished guests. (Let us utter words full of sweetness like the vessels of honey which are offered to venerable guests.)

IMPORTANT NOTES AND COMMENTS.

३५–जातवेदसम्-सर्वव्यापकं सर्वज्ञं च परमेश्वरम्
जाते-जाते विद्यत इति वा जातानि वेद इतिवेति निरुक्ते ७.५

३६–भरद्वाजे-पवित्र ज्ञानसम्पन्ने मनसि, मनो वै भरद्वाज ऋषिः
(शत० ८.१.१.६)

It is wrong on the part of Dr. Stevenson and Griffith to take it Bharadvaj as a proper noun as pointed out before.

३६–गृहपतिः–संसाररूपगृहस्यपालकः
दुरोणयुः-जगद्रूपगृहस्य मंगलाभिलाषी दुरोणमितिगृहनाम
(निघ० ३.४)

४१–उषाः-उष-दाहे उषति-दहति सर्वमज्ञानमित्युषाः विशुद्धप्रज्ञा, राधांसि-राध-संसिद्धावितिधातोः कार्यसाधकानि भौतिकाध्यात्मिकधनानि ।

४२–सप्रथाः-प्रथ विस्तारे सर्वत्र विस्तृतः सर्वव्यापक इत्यर्थः
वेधसः-मेधाविनः वेधा इति मेधाविनामसु (निघ० ३.१५)

४३–रयिम्-अत्र सदाचार ब्रह्मचर्यादि रूपंधनम् वयोवृधं
शस्यं सुनीती सुयशस्तरम् इत्यादि विशेषणसाहचर्यात्

४४–दयते-ददाति दय-दानगतिरक्षणहिंसाऽऽदानेषु, प्राणा-वसवः ।
प्राणाहीदं सर्वं वस्वादते (जैमिनीयो० ४.२.३)

पंचमी दशतिः

Decade V

३ १ २३२ १ २र३१२
(४५) ओं एना वो अग्निं नमसोर्जो न पातमाहुवे ।
३१ २र ३ १ २ ३ १ २र ३२३१२
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥

वसिष्ठ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

45 O men, with this offering of the Vedic hymn and homage, I invoke for your welfare the Lord who is the Preserver and source of strength, Friend unto all, wisest, the giver of knowledge, shining through the noble sacrifices, the Messenger of Eternal Truth and Immortal Supreme Being.

२३ १२ ३ २३ २ ३ १२
(४६) ओं शेवे वनेषु मातृषु सं त्वा मर्तास इन्धते ।
१२ ३१ २ ३२३ २उ १२
अतन्द्रो हव्यं वहसि हविष्कृत आदिद्द देवेषु राजसि ॥
भर्गः प्रागाथ ऋषिः । अग्निर्देवता । बृहती छन्दः ।

46 O God, Thou residest in the hearts of noble souls (hermits) who are respected by all and who destroy all ignorance. Ordinary men also try to enkindle Thee within their hearts through meditation and other practices of Yoga Ever alert, Thou acceptest the devotees' gift of devotion and self-surrender and then shinest among the wise.

१३ ३ १२ ३ १ २ ३१ २ ३ २
(४७) ओं अदर्शिगातु वित्तमो यस्मिन्व्रतान्यादधुः
२ ३ २ ३ १ २र ३ २ ३ १ २ ३ १ २
उपो षु जातमार्यस्यवर्धनमग्निं नक्षन्तु नो गिरः ॥
सोभरिः ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

47 I have seen the Lord Almighty
Who teaches us the Path of piety.
To Him wise men dedicate
All their deeds and none they hate.
He ever strengthens noblemen
And makes them invincible then.
His glory is every where seen
On seeing Him they are keen.
By their hymns God is glorified
And by His communion,
They are purified

(४८) ओ३म् अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे ।
ऋचा यामि मरुतो ब्रह्मणस्पते देवा अवो वरेण्यम् ॥

विवस्वत्पुत्रो मनुः ऋषिः ।बृहती छन्दः । विश्वे देवा देवता ॥

48 In the Yajna (sacrifice) a wise leader becomes Chief priest and in such nonviolent noble deeds, learned men are appointed as priests. Grass and other materials for Yajna are also collected. O Ye devotees, O best among the knowers of the Vedas, O learned men, I crave with the Vedic song the protection and knowledge that is most excellent.

(४९) ओ३म् अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीढ श्रुतं नरोऽग्निः सुदीतये छर्दिः ॥

ऋषिः-आंगिरसः सुदीतिः पुरुमीढोवा-अग्निर्देवता । बृहती छन्दः ॥

49 O men ; Praise with sacred songs God of piercing light for your protection. O wise people ; Praise the Illustrious Leader in whom all men take shelter for Wealth (Material and Spiritual). The Lord is our sure defence for giving us true light. May He the Lord of spiritual knowledge, be merciful to you.

३ १ २ ३ १ २ ३१ २ ३ १२
(५०) ओं श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
३ २ ३ १ २ ३ १ २३ १ २ ३१ ३ २
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे ॥

ऋषिः-प्रस्कण्वः। अग्निर्देवता । बृहती छन्दः ।

50 O All-hearing God : Mayst Thou be pleased to listen to our earnest prayer. Kindly be firmly established in our hearts during the Yogic and devotional morning practices with inhalations, exhalations, ten organs and other vital airs (Pranas). (It is impossible to make any progress in concentration without the practice of Pranayama etc. God's grace is therefore craved for the purpose, as He is Almighty and Merciful).

३र२र ३ २३२उ ३ ३ १ २
(५१) ओं प्र देवो दासो अग्निर्देव इन्द्रो न मज्मना ।
१२३ १२ ३ १ २र ३ १ २र३ १२
अनुमातरं पृथिवीं विवावृते तस्थौ नाकस्य शर्मणि ॥

ऋषिः—सौभरिः । अग्निर्देवता । बृहतीछन्दः ॥

51 (1) A wise leader who is devoted to God-the Giver of light, comes forth like the sun in his might and shines on mother earth. He attains at the end, the bliss of emancipation.

(2) The All Glorious, Giver of Light with shining lightning and the light of the sun is surrounding and pervading the mother earth with His Omnipotent Omnipr-esence in all directions and is constantly fixed in His Blissful State.

२३ १र २र ३१ २३१ २ ३१र २
(५२) ओ३म् अधज्मो अधवा दिवो बृहतो रोचनादधि ।
३१ २ २र ३२३ ३ १ २
अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥

ऋषिः—मेधातिथिः । इन्द्रो देवता । बृहती छन्दः ॥

52 O Lord : Thou pervadest every where whether it is earth or the shining vast sky. May Thy glory be manifested in all directions through our extensive prayers and eulogies. Be pleased O Lord to fulfil our desires and bless our prog-eny with peace and prosperity.

१२ ३२उ ३ १ ३ २
(५३) ओं कायमानो वना त्वं यन्मातॄरजगन्नपः ॥
२र २र ३२२ ३२ २३ ३२ ३ १२
न तत् ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभुवः ॥

विश्वामित्र ऋषिः। अग्निर्देवता । बृहती छन्दः ॥

53 (1) God's utterance to the souls:—

O active souls : Having assumed bodies, you are engros-ed in worldly desires and actions. This your going astray from the Path of true devotion does not please me. Although

you are distinctly different and separate from Matter, still you are bewildered in the cycle of birth and death owing to the attachment to material objects. Be always attached to me and do your duty disinterestedly.

(2) Addressing God, the devotee says:—

O God: Thou always desirest the welfare of Thy subjects and art to be attained through noble deeds and the practice of Yoga etc. I can not bear thy separation. Thou art All-pervading, but on account of ignorance I feel as if thou art away. Be gracious to manifest Thyself in my heart, so that I may realise Thy presence every where and enjoy peace and bliss.

र २र३ १२ ३ २ ३ १ २३ १२
(५४) ओं नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते।
३२३ १ २ १ ३ १२ २र ३१ २ ३ १३
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥

कण्व ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

54. O God ! A reflective yogi constantly meditates upon Thee for the welfare of all mankind. Thou art full of light and therefore all bow before thee. Bestow Thy light in the pure heart of a wise man, being manifested through Truth and Vedic Knowledge. Thou art full of Bliss by Thy very nature.

आवश्यक टिप्पण्यः

IMPORTANT NOTES AND COMMENTS

४५—अरतिम्-ऋगताविति धातोः सुखस्य प्रापकं स्वामिनम् ।

४६—वनेषु-वन-संभक्तौ संभजनीयेषु मातृषु-मिञ् -प्रक्षेपणे अज्ञान-निवर्तकेषु अथवा मातृवत् कोमल हृदयेषु महात्मसु, सर्व व्यापकोऽपि भगवान् तादृशमहात्मनां हृदयेषु मुख्यतया निवसतीति तात्पर्यम् ।

४७—गातुवित्तमः-गातुरिति पृथिवी नाम निघ० १.१ गातुं पृथिवीं विदन्ति जानन्तीति गातु विदस्तेषु श्रेष्ठः सर्वज्ञो भगवान् ।

४८—अध्वरे-हिंसारहिते शुभकर्मणि अध्वर इति यज्ञनाम ध्वरतिर्हिंसा कर्मा तत्प्रतिषेध इति निरुक्ते १-७ ॥

४९—उक्थे-यज्ञे उक्थः-क्रतुः (ताण्ड्य १९.६.३)
ग्रावाणः-विद्वांसोहि ग्रावाणः (शत९ ३.९.३.४) गृ-शब्दे ।
मरुतः-मितराविणः ऋत्विजः मरुतइति ऋत्विङ्नामसु (निघ. ३.१८)

५०—शीरशोचिषम्-सर्वस्मिन् भूतग्रामेऽन्तर्लीनतेजसं सर्वव्यापिनं वा
सुदीतये-सुदीप्तये शोभनदानाय वा दा-दाने क्तिन् कुमास्था ६.४.६६ इतीत्वम्
पुरुमीढ-बहुज्ञानसेक्तः-मिह्सेचनइति धातोः ।
छर्दिः-छर्दिरिति गृहनाम (निघ० ३.१३) गृहप्रदाश्रयप्रदः परमेश्वरः ।
Both Dr. Stevenson and Griffith are wrong in taking Suditi and Purumeedh as proper nouns for the reasons given before, regarding the Vedic terminology.

५१—मित्रः-मित्रो वै प्राणः (शत० ८.४.२.६.) इति प्रामाण्यात् प्राणवायुः ।
अर्यमा-ऋच्छत्याकर्षतीत्यर्यमा-अपानः ।
बर्हिषि-बृंहति वर्धते उपासकोयेन तस्मिन् पवित्रहृदये ॥

५२—दैवोदासः-दिवः-प्रकाशस्य दासः-दाता दास्-दाने परमेश्वरः तस्य पुत्रवत् उपासकः

It is wrong to take Divodas as the name of a particular king as some interpreters have done. It only means one who is devoted to God the Giver of light. In the other meaning given above दिवोदास एव दैवोदासः स्वार्थेऽण् So it refers to God Himself.

५३—जीवपक्षे-परमेश्वरोक्तिः

कायमानः-कामयमानः वना-वनानीव शरीराणि ।
मातृः-मीव् हिंसायाम् इति धातोः विनाशकानि अपः कर्माणि (निघ० २.१.१) (अग्ने) गतिशील जीवात्मन् अगि-गतौ परमात्म पक्षे-कायमानः-कामयमानो जीवकल्याणम् वना मातृः अपः-वननीयानि संभजनीयानि स्वाध्यायादियोगांगानि मातृ-भूतान् प्राणांश्च, आपोवै प्राणाः (शत० ३.६.३.४)

५४—मनुः-मननशीलो योगी मनुर्मननात् (निरुक्ते १२.३.४) (कण्वे) कण्व इति मेधाविनाम (निघ० ३.१५)

Here again it is wrong on the part of Rev. Stvenson and Griffith to take the words Manu and Kanva as the names of a particular king and sage, forgetting the derivative nature of the Vedic words. They really mean respectively "A reflective Yogi and a wise man."

षष्ठी दशतिः

Decade-VI

CHAPTER II

३१ २ ३ २ ३ १ २ ३१ २
(५५) ओं देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम् ।
१ २ ३ २ ३१२ ३१ २र ३१ २
उद्वा सिंचध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥

वसिष्ठ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

55 O men : God who is the giver of wealth and strength demands your full oblation in the form of complete self-abnegation. Pour out the oblation in full and fill the vessels full again. Then will God give you speedily the desired fruit [One should be liberal in giving to the needy, considering them all as children of God. Then alone God is pleased].

(५६) ओं प्रैतु ब्रह्मणस्पतिः प्रदेव्येतु सूनृता । अच्छा वीरं नर्यं पंक्तिराधसं देवा यज्ञं नयन्तु नः ॥

कण्व ऋषिः । ब्रह्मणस्पतिर्देवता । बृहती छन्दः ॥

56 May the master of Vedic Knowledge come to us. May true and pleasant divine speech giving peace to all be ours. May truthful learned people help us in the performance of a Yajna (noble selfless deed) which brings about the welfare of mankind, is heroic and can be accomplished with the help of ten pure senses.

३ २ १ २ ३२३ १२ २१र २र३२
(५७) ओ३म् ऊर्ध्व ऊषुण ऊतये तिष्ठा देवो न सविता ।
३१५ २र ३ १२३ २३ १ २ ३ २ ३१२
ऊर्ध्वो वाजस्य सनिता यदंजिभिर्वाघद्भिर्विहृवयामहे ॥

कण्व ऋषिः । अग्निर्देवता । बृहतीछन्दः ॥

57 O our Supreme Leader, stand up erect (so to speak) for our protection from all that is low and mean, sinful and degrading. Stand up like the sun over us, giving us light. Be always with and over us, giving us strength, when with the help of the hymns and wise devotees singing Thy glory, we call on Thee. (We remember and meditate on Thee).

२उ ३१र २र ३ २ ३१२ ३ १६
(५८) ओं प्र यो राये निनीषति मर्तो यस्ते वसो दाशत् ।
३२ २ ३२ ३ १२ ३ १ २
स वीरं धत्त अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥

सौभरिर्ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

58 O All pervading God , the man who aspires after eternal wealth (of Knowledge and peace) and surrenders himself to Thee, begets by Thy grace a brave son, well-versed in the Vedas and able to feed thousands of men (materially and spiritually).

१ २ ३१ २२ २ ३१ २ ३१ २
(५९) ओं प्र वो यह्वं पुरूणां विशां देवयतीनाम् ।
३ २ ३२ ३ २ ३ २ ३२ ३ १ २
अग्निं सूक्तेभिर्वचोभिर्वृणीमहे य समिदन्य इन्धते ॥

कण्व ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

59 With Vedic hymns and holy eulogies, we supplicate the Supreme Leader and Lord of all His devoted subjects who desire to lead divine lives, whom others also inflame in their hearts for the fulfilment of their desires.

३२३ २ ३२ ३ २३ १र २र
(६०) ओं अयमग्निः सुवीर्यस्येशे हि सौभगस्य ।
३१ २ ३ १ २६ १ २३ १२ ३१२
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम्॥

उत्कील ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

60 This our Supreme Leader is the Lord of great prosperity and heroic strength, of wealth with noble offspring and store of Kine (or spiritual knowledge). He is the Lord of battles fought with sinful tendencies and sinners.

१ २ ३१२ १र २र ३ १
(६१) ओं त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
१र २र ३ १२३ २ ३ १ २ ३ १
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम्॥

वसिष्ठ ऋषिः । अग्निर्देवता । बृहती छन्दः ॥

61 O our Supreme Leader, Thou art the Lord of our house (body or universe). Thou art giver of all desirable objects in our sacrifice. Thou art purifier of our hearts and Omniscient Supreme Being. O Lord coveted by all, Thou grantest us all enjayable wealth (material as well as spiritual) being Thyself Perfect.

१२ ३१ २र ३ १२
(६२) ओं सखायस्त्वा ववृमहे, देवं मर्तास ऊतये ॥
३ १ २र ३११ ३ ३ १३ ३ २
अपां नपातं सुभगं सुदंससं सुप्रतूर्तिमनेहसम् ॥

विश्वामित्र ऋषिः । अग्निर्देवता । बृहती छन्दः

62 We choose Thee as our friend O God,
We mortals, Thee Immortal.
We choose Thee for protection Lord,
Thy Grace to us is most vital.
Thou never allowest good acts to fall
Thou art Adorable Lord of all.
Thy acts are noble, they are flawless
Thou leadest us to liberation and prowess.

IMPORTANT NOTES AND COMMENTS.

५५—द्रविणोदाः-द्रविणस्य-धनस्य बलस्यवादाता परमेश्वरः धनं द्रविणमुचयते यदेतदभिद्रवन्ति । बलं वा द्रविणं यदेनेनाभिद्रवन्ति ।
(निरु० २.१.१)

हविषा-दानेन आत्मसमर्पणेन स्वार्थत्यागेन वा हु-दानादनयोः ।
आसिचम्-घृतेनासिक्तां स्रु चं स्तुतिं च ।

५६—सूनृता-सत्यामधुरा च देवी-सुखप्रदात्री दिव्या वेदवाणी ।
देवाः—विद्वांसः (विद्वांसोहिदेवाः) (शत० ३.५.६.१०)
पंक्तिराधसम्-पंक्त यर्थं जन समूहार्थं राधः संसिद्धियस्य तम्
वाघद्भिः-मेधाविभिर्भक्तैः वाघतइति मेधाविनाम (निघ० ३.१५)

६२—अपां न पातम्-कर्मणां न पातयितारं शुभकर्मरक्षकं न्यायकारिणं च ।
सुप्रतूर्तिम्-भवसागरात् सुष्ठु तारयितारम् ॥

सप्तमी दशतिः

Decade-VII.

(६३) ओ३म् आ जुहोता हविषा मर्जयध्वं निहोतारं गृहपतिं दधिध्वम् । इडस्पदे नमसा रातहव्यं सपर्यता यजतं पस्त्यानाम् ॥

गौतम ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

63 O mortals: Dedicate yourselves to Him with devotion who is the giver of peace and Lord of your house as well as of the world and thus make yourselves happy and pure. Honour Him and meditate upon Him through the Vedas in your heart, singing songs on the occasion of all sacrifices. Worship Him with reverence who is the giver of bliss and therefore to be adored by all people.

(६४) ओ३म् चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरा-
वन्वेति धातवे । अनूधा यदजीजनदधा चिदाववक्षत
सद्यो महिदूत्यं चरन् ॥

वार्षहव्य उपस्तुत ऋषि: । अग्निर्देवता । जगतीछन्द: ॥

64 Wonderful is the sustaining power of God who is to be praised by all and who is ever young. He is not dependent upon the earth and the sky for acquiring strength and He is never born. It is He who creates these worlds and then sustains them by destroying all misery and giving true message to the world (through the Holy Vedas) thus acting like a great and benign messenger.

३२३ १२ ३१२३ १२ ३ १२३ १ २ ३ १ १
(६५) ओ३म् इदंत एकं पर ऊत एकं तृतीयेन ज्योतिषा सं
२ ३१२ ३२ १२ ३ २ ३१२
विशस्व । संवेशनस्तन्वे ३ चारुरेधि प्रियो देवानां
३२ ३ १२
परमे जनित्रे ॥

65 O God : The sun is the first manifestation of Thy light in this world, the lightning or the fire is the second. But with the third Thy leading Light, Thou pervadest harmoniously. Being All-pervading, Thou art giver of health and vigour to our body. Thou art dear to the emancipated souls in their sublimest home—the state of salvation.

३२उ ३ १२ ३ १२ ३ १२ ३ १ २
(६६) ओ३म् इमं स्तोममर्हते जातवेदसे रथमिव संमहेमा
३ १ २ ३२उ ३ १२ ३१ २र३१
मनीषया । भद्रा हि न: प्रमतिरस्य संसद्यग्ने सख्ये मा
२र ३१ २र
रिषामा वयं तव ॥

66 We send this eulogy to the Lord
To the Omnipresent God.
Who is worthy of adoration
Giver of bliss is His meditation.
We treat it as a chariot
Which we drive with intellect.
Let our intellect be pure,
noble intentioned and sure.
In God's Company and Friendship
Let's not suffer, Him alone we worship.

३ १२ ३१ २३१ २ ३ १ ३२३२उ
(६७) ओ३म् मूर्द्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत
३ २२ २ ३ २ ३ २३१ २ ३ १ २ ३ २ ३
आजातमग्निम् । कविं सम्राजमतिथिं जनानामासन् नः
१ २ १ २
पात्रं जनयन्त देवाः॥

भरद्वाज ऋषिः। वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ।

67 Truthful wise men manifest within their hearts and tell about the Supreme Leader who is the Head of Heaven, the Lord of the earth, dear to and dwelling within all men, brought to light through the Eternal Law, Truth and sacrifice. He is Omnipresent Soverign, Venerable like a guest and Omniscient, residing in the mouth of every one (praised by all men) and our protector.

२उ ३ १ २र ३ २ ३ ३ २
(६८) ओ३म् वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने
१ २ ३ १२ ३१२ ३ १
जनयन्त देवाः । तं त्वा गिरः सुष्टुतयोवाजयन्त्याजि
२र३ १ २ २र ३ २
न गिर्ववाहो जिग्युरश्वाः ॥

भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

68 Even as the waters from the mountain ridges, so from Thee do the wise devotees accomplish their desires with sacrifices O Supreme Leader. O God, to be known with the help of the Vedic hymns, it is to Thee that our hymns and enlogies speed and Thee they glorify, as horses haste a hero to battle for achieving victory.

२ ३ १ २ ३ १ २ ३१२ ३२
(६९) ओ३म् आ वो राजानमध्वरस्य रुद्रं होतारं
३२३ १२३ २ ३ १२ ३ २ ३ २ ३ १ २ ३१२१
सत्ययजं रोदस्योः। अग्निं पुरातनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥

वामदेव ऋषिः। अग्निर्देवता। त्रिष्टुप् छन्दः।

69 Accept for your protection the Supreme Leader who is the Lord of non-violent sacrifices, who makes the wicked repentant, who is giver of happiness and true bliss. who pervades the earth and the sky and truly performs a wonderful sacrifice in the form of this universe. Accept Him who is self-effulgent, before the thunder strikes and lays you senseless i.e. before you pass away from this world.

३ २३ ३ २३१२ २२ ३२३ १२ ३ १२ ३१२
(७०) ओ३म् इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन।
१२ ३१ २ ३ २३ १२ २२३१२
नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि ॥

वसिष्ठ ऋषिः। वैश्वानरोऽग्निर्देवता। त्रिष्टुप् छन्दः।

70 The King shining with His glory and the Lord of the universe is enkindled with homage, whose face-(nature) is decked with love and splendour. Men when in difficulties particularly worship Him with praises. The Supreme Leader hath shone forth (in our hearts) at the flush of morning through meditation.

२३१२ ३ १ २ ३ १२ १२ ३१ ३
(७१) ओ३म् प्रकेतुना बृहता यात्यग्निरारोदसी वृषभोरोरवीति।
३२ ३१ २ ३१२ २२ ३ २३१ २ ३ १ २
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥

त्रिशिराऋषिः। अग्निर्देवता। त्रिष्टुप् छन्दः।

71 Our Supreme Leader comes with vast knowledge. He the showerer of happiness pervades the earth and the sky and gives true knowledge to the people (through the Vedas). The Supreme God is present at the sky's farthest limit. He is also present in the water's bosom or the middle regions, always shining with His glory.

३ २ ३ १ २ ३२ ३ १२
(७२) ओ३म् अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत
३ २ ३१ ५२ ३१२ ३२
प्रशस्तम् । दूरे दृशं गृहपतिमथव्युम् ॥

वसिष्ट ऋषिः । अग्निर्देवता । विराट् त्रिष्टुप् छन्दः ॥

72 As from two fire sticks men engender with fingers, urged by the hand, the glorious fire, far-seen, with pointed flame, lord of the homestead, so wise leaders manifest with in their hearts with religious attention and devotional thoughts, the Omniscient God who sees far and near, who is the protector of this vast house (the world) and who pervades this universe but is not realised by the ignorant. The two fire sticks (Aranis) to kindle the Divine Fire are self and the recitation of Om through meditation.

आवश्यकटिप्पण्यः

IMPORTANT NOTES AND COMMENTS

६७ देवाः-स्तोतारः (सायणः) दिवु-क्रीड़ा............द्युतिस्त्युत्या-र्थकाद्धातोः, विद्वांसो हि देवाः (शत० ३.७.३.१०)

अरतिम्-गन्तव्यं स्वामिनमितिसायणः ऋ-गतावितिधातो : सुख-प्रापकमिति दयानन्दर्षिः (ऋतम्) ऋतमिति सत्यनाम (निघण्टौ ३।१० तै० २।१।११।१

सत्यं विज्ञानं सत्यं धर्मं वेति दयानन्दर्षिः ऋतस्य-यज्ञस्य (निरुक्ते ४।१६) पात्रम्-पातारं रक्षकम् ।

६८ उक्थेभिः-स्तुत्यः उक्थाकतुः (ना० १।६।३)

६९ (रुद्रस्य) पापिनां रोदयितुः रुद्रो रौतीतिसतोरोदयतेर्वा नि०१०।१।५ (होतारम्) दातारम् हु दानादनयोरितिधातोः (सत्ययजम्) सत्यस्यानन्दलक्षणस्य संगमयितारम् (सायणः) सत्ययज्ञशीलं वा संसारयज्ञानुष्ठातारम् (तनयित्नुः) अशनिर्विद्युत् अचित्तम्-अचैतन्यं मरणं वा "इह चेदवेदीदथ सत्यमस्ति नचेदिहावेदीन्महती विनष्टिः।" इति केनोपनिषदि २.५

७० अर्यः—स्वामिवैश्ययोः प्रतीकं मुखम् श० १४।४।३।७ (घृतम्) घृक्षरण दीप्त्योरिति धातोः, स्नेहं वा दीप्तिं वा।

७१ केतुरिति प्रज्ञानाम (निघण्टौ ३।६)
वृषभ—सुखवर्षकः (अपामुपस्थे) अपाम्-वृष्टिलक्षणानामुदकानाम् उपस्थे—उपस्थाने अन्तरिक्ष महिष इतिमहन्नाम (निघण्टौ ३।३)

७२ दीधितयः—अंगुलयः (नि० २।५) ज्ञानकिरणा धारणाध्यान-समाधयो वा (अथव्युम्) अथर्वतिर्गत्यर्थः अगम्यम् अतनवन्तं सर्वत्र गतं वा (नरः) नेतारः (अरण्योः। आत्मप्रणवयोः "स्वदेहमरणिं कृत्वा, प्रणवं चोत्तरारणिम्। ध्याननिर्मथनाभ्यासाद् देवं पश्येन्निगूढ वत्॥" इति श्वेताश्वतरोपनिषदि १.१४

तृतीया दशतिः

Decade III

१२ ३ २ ३२ ३ १२ ३ १२ ३ १ २ ३२
(७३) ओ३म् अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायती-
१२ ३ २३ १२ ३ १ २ ३ २ ३१२ ३
मुषासम्। यह्वा इव प्रवयामुज्जिहानाः प्रभानवः सस्रते
२ ३१२
नाकमच्छ॥

बुधगविष्ठिरौ ऋषी। अग्निर्देवता। त्रिष्टुप् छन्दः॥

73 As fire is wakened by the peoples' fuel to meet the dawn which cometh like a milch cow, and like young trees shooting upon high their branches (or like the flocks of

moving birds) its flames are mounting to the vault of heaven, so is the divine spiritual fire enkindled by the fuels of Prana i.e. by the practice of Pranayama at down. Great souls being full of splendour like the rays of the sun, go to all-pervading God (Meditate on Him) and enjoy perfect bliss.

२३१र ३१ २३ ३ ३१र ३२ ३१ २
(७४) ओ३म् प्रभूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम्।
१२ ३ २३१र २र १२ ३ १र २र ३ २
नयन्तं गीर्भिर्वनांधियं धा हरिश्मश्रुं न वर्मणा धनर्चिम् ॥
वत्सप्रिऋंषि: । अग्निर्देवता । त्रिष्टुप् छन्द: ॥

74 O men ! meditate upon and consecrate all your actions to God who is the very life of the universe, who conquers all, who is the Supreme protector of the wise, who destroys the bodies of the foolish being himself full of all knowledge, who leads us on to the path of righteousness, who is to be worshipped with the Vedic hymns, who is like the Sun giving inner light and saving his devotees when sincerely praised with the armour (of faith and devotion).

३१२ ३ १ २३१ ३ ३१ २र ३ १२३ १ २
(७५) ओं शुक्रंते अन्यद्यजतं ते अन्यद् विषुरूपे अहनीद्यौरिवासि।
२३ २३ १र २र ३१२ ३२ ३१ २
विश्वा हि माया अवसि स्वधावन भद्राते पूषन्निह रातिरस्तु॥
भरद्वाज ऋषि: । पूषादेवता । त्रिष्टुप् छन्द: ॥

75. O God, Support of the universe : Thy one form is full of wonderful splendour, another is peaceful object of worship. These two are Thy different forms or attributes like day and night. Thou art like the Sun giving light to all (through the Vedas). O Self-dependent, Thou promotest all wisdom. May Thy bounty be source of happiness and bliss to us in this world.

१२ ३ १ ३१र २र ३१र२र
(७६) ओ३म् इडामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय
१ २ ३१र ३२उ ३ १ २
साध । स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते
३१ २ ३२
सुमतिर्भूत्वस्मे ॥

विश्वामित्रऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

76. O Self-effulgent Supreme Leader, grant to Thy devotee who is engaged in doing various noble deeds on earth discreet excellent speech, the power of upholding truth and eternal wisdom; so that to us be born illustrious, virile, victorious sons spreading knowledge and happiness. O our Leader, may Thy blissful wisdom be established in us.

१र २र ३ २ ३ १ २३ २ ३१ २ १ २ ३ २
(७७) ओं प्र होता जातो महान् नभोविन्नृषद्मा सीददपांविवर्ते।
२३ २ ३ २ ३१र २र ३ १र २र ३१ २३ २
दधद्यो धायी सुते वयांसि यन्ता वसूनि विधते तनूपाः ॥

वत्सप्रिऋर्षिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

77. God is the greatest and illustrious giver of happiness and peace; He is the knower of the sky, pervading the middle regions and seated in the hearts of all men.May He the support of all beings, grant long life and food to us. It is He who is the Protector of His devotees' bodies and who gives them wisdom, wealth and happiness.

२३२ ३१२ ३२ ३१ २३ १२३१ २
(७८) ओं प्रसम्राजमसुरस्य प्रशस्तं पुंसः कृष्टीनामनुमाद्यस्य ।
१ २ ३ २३१२ ३१ २ ३ १२३ १ २
इन्द्रस्येव प्रतवसस्कृतानि वन्दद्वारा वन्दमाना विवष्टु ॥

वसिष्ठ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

78. (1) Know the splendour of the heoric wise man to be most admirable. who enjoys happiness in the welfare of other persons. Let every one desire to have through praise, the

laudable acts of mighty persons who are like the sun that shines and does good to all.

(2) It is the duty of a man to glorify God who is worthy of praise by all mighty and ordinary persons. His mighty deeds are like those of the sun which one should admire and desire to follow.

३२३ १ २र ३ १२ ३ १२ ३१र १र
(७९) ओ३म् अरण्योर्निहितो जातवेदा गर्भ इवेत्सुभृतो
३ १ २ ३१ २३ १ २ ३१ २ ३ १ २ क
गर्भिणीभिः। दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भि-
२र ३ २
र्मनुष्येभिरग्निः ॥

विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ।

79. Like the fire lying hidden in the two kindling blocks and like the well-cherished germ (womb) in pregnant women, the Omni-present and Omniscient Lord lies hidden in all things and beings of the world.

He the Supreme Leader should be worshipped day by day, by men who are always watchful and charitable devotees who are ever awake.

३ १२ ३ २ ३ २ ३ १ २ ३ १२
(८०) ओं सनादग्ने मृणसि यातुधानान्नत्वारक्षांसि पृतनासु
१२ ३१२ ३२ २ १ १ ३ १ २ ३
जिग्युः। अनुदह सहमूरान् कयादो मा ते हेत्या मुक्षत
१ २
दैव्यायाः ॥

पायुर्ऋषिः । रक्षोहाग्निर्देवता । त्रिष्टुप् छन्दः ।

80. O Supreme Leader ! From days of old thou slayest demons (evils); never can evils or wicked persons overcome Thee in battles.

Burn up the foolish wicked ones, flesh devourers; let none of them escape Thy divine weapon. (This verse clearly shows that meat-eating is against the teaching of the Vedas).

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS.

(७३) आत्मा वा अग्निः ।शत० ७।३।१।२ आत्मैवाग्निः श० ६।७।१।२०
प्राणा वै समिधः ॥ ऐ० २।४ शत० १।५।४।१
यह्व इति महन्नाम । निघ० ३।३

(७४) भूरिति वै प्राणः ॥ (विपोधाम् । मेधाविनां पालकम् विपइति मेधाविनाम नि० ३।१५
पुरां दर्माणम्–शरीराणां नाशकं मुक्तिप्रदानद्वारा दृ-विदारण इति धातोः धीरितिप्रज्ञानाम (नि० ३।६) धीरिति कर्मनाम (नि०२।१
(हरिश्मश्रु न) सूर्यमिव

(७५) (शुक्रम्) शुक्लवर्णं कान्तं तेजोमयं वा (यजतम्) पूजनीयं शन्तरूपम् । (मायाः) प्रज्ञानानि मायेति प्रज्ञानाम (नि० ३।६)
(स्वाधावन्) स्वकीयधारणशक्तिसम्पन्न (रातिः) दानम् रा-दाने

(७६) (इडाम्) प्रशंसनीयांवाचं श्रद्धांच इड़ा इतिवाङ्नामसु नि० १।११ श्रद्धाइडा (शत० ११।२।७।२०) श्रद्धा श्रत् सत्यंतस्य धारणशक्तिः (गौः) पृथिव्या मध्ये गौरिति पृथिवीनाम नि० १–१
(सनिम्) सत्यासत्यविभाजिकाम् वन षण संभक्तौ(शश्वत्तमम्:) सदैववर्तमानं विज्ञानमिति दयानन्दर्षिः (तनयः)-विद्या सुखप्रचारकः तनुविस्तार इति धातोः (विजावा) विशेषेण प्रसिद्धो विजयशीलोवा ।

(७७) (अपांविवर्ते) अन्तरिक्षलोक इति माधवः अपाम्-उदकानां विवर्त मध्ये आपोवैप्राणाः ।श०३।८।२।४ इत्यादि प्रामाण्यात्प्राणिलोके वा (विधते)-परिचरते विधेम परिचरणकर्मा (नि० ३।५) (वयांसि) प्राणो वैवयः ॥ऐ० १।२८ अन्नं वैवयःश ० ८।५।२।६

(७८) (असुरस्य) असुरितिप्रज्ञानाम (नि० ३।६) तद्वतोबुद्धिमतः प्राण-शक्तियुक्तस्य वा बलवत इति सायणः (सम्राजम्) सम्यग् राजमानं स्वरूपम् (इन्द्रस्य) सूर्यस्य इन्द्र इति ह्येतमाचक्षते यएष सूर्यः तपति (शत० ४।६।७।११)

(७९) (जातवेदाः) जाते जाते विद्यत इति वा जातानि वेद इति वा (निरुक्ते ७.४) (हविष्मद्भिः)-भक्तियुक्तैः, हूयते आदीयते इति हविर्भक्तिः हु-दानादनयोः आदाने चेति धातोः अथवा दानशीलैः

(८०) कयादः-क्रव्यादः मांसभक्षकान् राक्षसान्
मूरान्-मारक व्यापारेण युक्तान् (सायणः)

चतुर्थी दशतिः

Decade-IV

२ ३ १ २ ३ १ २ ३ २ ३ १ २
(८१) ओ३म् अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।
१ २ ३१ २र ३ २ ३ १ २३ १ २
प्र नो राये पनीयसे रत्सि वाजाय पन्थाम् ॥

गय आत्रेय ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

81. Bring us most mighty splendour thou Supreme Leader, resistless on Thy way : Prepare for us the path that leads to glorious wealth of self-realisation and strength.

१ २ ३२उ ३ २ ३ १ २ ३ १ २
(८२) ओं यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः ।
३ १ २३ १ २३१ २र ३ १ २
आजुह्वद्धव्यमानुषक् शर्म भक्षीत दैव्यम् ॥

वामदेव ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

82. If a man, full of zeal serves the Supreme Leader, daily presenting sacred gifts of Divine powers and actions surrendering himself completely to Him, he becomes a hero and he enjoys Divine happiness and peace.

३१ २ ३१ २ ३ २उ ३ १ २र
(८३) त्वेषस्ते धूम ऋण्वति दिवि सं च्छुक्र आततः ।
२ ३ २उ ३ २उ ३ १ २ ३ १ २
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥

भरद्वाज ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

83. Thy bright shaking power lifts aloft and far-extended shines in heaven,

For Purifier : like the sun Thou beamest with Thy radiant glow and might in the pure heart of a devotee.

१ २र३ १ २र ३ १ २र
(८४) ओं त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे।
१ २ ३ २ ३ १ २ ३ १ २र
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि॥
भरद्वाज ऋषिः। अग्निर्देवता। अनुष्टुप् छन्दः।

84. O Supreme Leader : Thou like a friend hast a majestic glory of thine own and givest us food and wealth (material and spiritual). O Omniscient creator of the World : Thou makest our knowledge and fame increase like means of nourishment.

३२३ १ २ ३ २ ३ १ २१ १२
(८५) ओं प्रातरग्निः पुरुप्रियो विश स्तवेतातिथिः।
२ ३ २ ३ १२ ३१ २र ३१२
विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धते॥

भरद्वाज ऋषिः। अग्निर्देवता। अनुष्टुप् छन्दः।

85. At dawn let the Lord, much-beloved, venerable like a guest be glorified, in whom, the Immortal One, all mortals make their offerings of noble actions blaze.

१ २र३ २३ १२ ३१२
(८६) ओं यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो।
१ २ ३ ३ २ ३ २उ १ १ २
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते॥
मृक्तवाहाद्वित ऋषिः। अग्निर्देवता। अनुष्टुप् छन्दः।

86. O rich in radiant light ; worship the Supreme Leader well and offer Him the best of your life : Grant to us wealth O Lord, because it is from Thee that vast riches and strength proceed like the food material from vast earth.

३ १ २ ३ १ २ ३१ ३ २
(८७) ओं विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम्।
३ २ ३ २ ३ १२ ३ २ ३२ ३ १ २
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः॥
गोपवन ऋषिः। अग्निर्देवता। अनुष्टुप् छन्दः।

87. Desiring strength, we glorify the Supreme Leader, who is like much beloved guest, pervading all subjects. I also praise the Lord with thought-provoking hymns for the sake of abiding happiness, as He is true well-wisher of this world which is like His house.

३२उ ३ २ ३१ २र ३ २३ १२
(८८) बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।
२ ३ १ २र ३ १ २ ३२ ३२
यं मित्रं न प्रशस्तये मर्त्तासो दधिरे पुरः ॥

आत्रेयः पुरुर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

88. Sing praise to the Glorious Lord who is giver of peace and happiness and offer your noble life to Him whom wise men set before their (mental) eyes like a true friend for their welfare.

१२ ३१ २३ १२२ १ २र
(८९) ओ३म् अगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
१ २ ३१२ ३ २ ३१२ ३ १२
यः स्म श्रुतर्वन्नार्क्ष्ये बृहदनीक इध्यते ॥

आत्रेयः पुरुर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

89. To our noblest Leader, Friend of men, Chief slayer of sins have we come. He being Almighty shines in the stars and vast universe. He is the best Benefactor of mankind.

२ १ २र३ १ २ ३ २ ३१ २ ३ १ २
(९०) ओं जातः परेण धर्मणा यत्सवृद्भिः सहाभुवः ।
३२उ ३ १ २ ३ २ ३ २ ३ १ २र ३ २
पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः ॥

वामदेव ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

90. O God : Thou manifestest Thy loftiest Law, being always present with Thy wonderful powers. This Supreme Leader (God) who is upholder of Truth, the Supreme Law-giver and Omniscient is Father of the wise. Faith and power of upholding truth at any cost is his mother.

आवश्यकटिप्पण्यः
SOME IMPORTANT NOTES AND COMMENTS.

(८१) द्युम्नमिति धननाम (निघ० ४। २)
अध्रिगो-अधृतगमन अधृतम्-अप्रतिहतं गमनंयस्यस:
पनीयसे-स्तुत्याय पन-व्यवहारे स्तुतौ च

(८३) धूमः-कम्पकः धूञ् कम्पन इतिधातो : ।
कृपा-सामर्थ्येण कृपू-सामर्थ्य इति धातोः ।

(८४) क्षैतवद् यशः -क्षि-निवासे निवासकं क्षितिहितकरं यशो धनंवा
यश इति धननाम अन्ननाम वा (निघ० २-७) निघ० २-१०,

(८५) (अतिथिः) अतिथिवत् पूज्यः ब्रह्माण्डे व्यापकोवा, हव्यम्-दातव्यं
भक्त्यादिकम् हु-दानादनयोः ।

(८६) (वाहिष्ठम्)- वोढृतमं स्तोत्रम् (सायणः) (अर्च) प्रयच्छेति
सायणः (महिषी) महती महिषइति महन्नामनि० ३।३
महती पृथिवी (वाजाः) बलानि निघ० २।६,

(८७) (वाजयन्तः) बलमिच्छन्तः वाजइतिबलनाम निघ० २।६
(दुर्यम्) गृहहितम् दुर्याः-गृहाः नि० ३।४।७ ब्रह्माण्डरूपगृहस्य-
हितकरम् (शूषस्य) सुखस्य शूषमिति सुखनाम नि० ३।६ (मन्मभिः)
मननीयैः स्तोत्रैः

(८८) वयः- प्राणो जीवनं वा प्राणो वै वयः ऐ० १।२८ भानवे-दीप्ति-
युक्ताय भा - दीप्तौ।

(८६) (वृत्रहन्तमम्) पापानामतिशयेनहन्तारम् पाप्मावै वृत्रः श०
११।१।५।७
(आर्त्तं) ऋक्षसमूहे ऋक्षं नक्षत्रम् (बृहदनीकः) महाबलयुक्तः
सेनापतिर्वा सेनाया वै सेनानीरनीकम् । श० ५।३।१।१
आनवम्-मानवानां हितकरम् अनवः मनुष्य नाम निघ० २।३

(६०) धर्मणा-धारकसामर्थ्येन (सवृद्भिः) सहवर्तमानाभिः शक्तिभिः
कश्यपः- पश्यकोभवति इति निरुक्त्या द्रष्टावत्त्व-दर्शी (श्रद्धा) श्रत्
सत्यम् (निव० ३।१० तस्य धारिका वृत्तिः (मनुः) मन्यते चराचरं
जगज्जनातीति मनुरीश्वरः। कश्यप इत्यत्र सिंहवत् आद्यन्तविपर्ययः।

पंचमी दशतिः

Decade-V.

२ ३ १ २३ १२ ३ २ ३ १ २
(९१) ओं सोमं राजानं वरुणमग्निमन्वारभामहे ।
३ २उ ३ १२ ३ १ २ १ २३ १२
आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥

अग्निर्ऋषिः । विश्वेदेवता देवताः । अनुष्टुप् छन्दः ।

91. We place our trust in the Lord who is the Creator of the world, the most acceptable destroyer of miseries, the Supreme Leader, Immortal, Omnipresent, Giver of light, the greatest Protector of knowledge and the vast universe.

(९२) ओ३म् इत एत उदारुहन्दिवः पृष्ठान्यारुहन् ।
प्र भूर्जयो यथा पथो द्यामङ्गिरसो ययुः ॥

वामदेव ऋषिः । अंगिरसो देवताः । अनुष्टुप् छन्दः

92. Just as the victors of earth tread on benevolent paths after victory, similarly Yogis glowing with lustre rise to luminous regions and ultimately to emancipation.

३ १ २ ३२ ३ १ २३ १२
(९३) ओं राये अग्ने महे त्वा दानाय समिधीमहि ।
१ २ ३ २ ३१ २३ २३ १२ १ १२ ३ २
ईडिष्वा हि महे वृषन् द्यावा होत्राय पृथिवी ॥

वामदेव ऋषिः । अग्निदवता । अनुष्टुप् छन्दः ।

93. O Showerer of peace and bliss; We kindle Thee within our hearts so that Thou mayst grant to us great wealth (of knowledge). We give ourselves up to Thee. This earth and the sky as well as our breaths are offering oblations in that great sacrifice. O man, worship Him without doubt and with all earnestness.

३ २ ३ २ ३२३ २ ३ २उ ३ २३ २
(९४) ओं दधन्वे वा यदीमनु वोचद् ब्रह्मेति वेरु तत् ।
२३ १ २३ १ २ ३ २ ३ १ २
परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत् ॥

सोमाहुतिर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

94. It is this Great God on whom all Yogis meditate and what ever Vedic hymns they recite about Him is known to that Omnisçient Lord. He holds all knowledge in His grasp even as the felly round the wheel.

१ २ ३ १ २३ १२ ३२ ३ २ २ १ २
(९५) ओं प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि ।
३ १२ ३ २३ २३क २र ३क२र
यातुधानस्य रक्षसो बलं न्युब्ज वीर्यम् ॥

पायुर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

95. O leader of men : Destroy the strength of wicked tyrants on all sides with thy vigour. Break down the strength and vigour of the Rakshasas (evil-doers). It is equally applicable to God.

१ २ ३ १२३ २ ३१ २ ३ २ ३२
(९६) ओं त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत ।
१ २ ३२उ ३ १ २ ३१ २
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥

प्रस्कण्व ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ।

96. O leader : Gather here and show respect to the vasus-persons who have observed Brahmacharya upto the age of 24 years, Rudras—who have observed Brahmacharya upto the age of 36 years and Adityas who have observed Brahmacharya upto the age of 48 years and who therefore shine like the sun in the world. Keep company with men who perform sacrifices and are non—violent,who are thoughtful sons of the wise, full of splendour. The prayer is also addressed to God to enable us to keep the company of the wise benefactors of humanity.

आवश्यकटिप्पण्यः

IMPORTANT NOTES AND COMMENTS.

९१ (सोमः) जगतः प्रसविता षूङ् प्राणिगर्भ विमोचन इति धातोः।
(वरुणः) सर्वश्रेष्ठः परमेश्वरः क्रियते भक्तैरिति दुःखवारको वा
(अग्निः) अग्रणीः निरुक्ते ७.४(आदित्यः) अविनाशी स्वप्रकाश
स्वरूपः परमात्मा (ऋषिदयानन्दः ३२।१ यजुर्भाष्ये)
दो-अवखण्डनइतिधातोर्दिति शब्दस्तद् रहितः (विष्णुः)
वेवेष्टि सर्वं जगदिति विष्लृ-व्याप्तौ
(ब्रह्मा) प्रजापतिर्वै ब्रह्मा गो० उ० ५।८ (बृहस्पतिः) ब्रह्म वै बृहस्पतिः
ऐ १।१३ ब्रह्म बृहस्पतिः गो० उ० ६।७
ब्रह्म बृहस्पतिः तै० २।५।७।४
वाग्वै बृहती तस्या एषपतिस्तस्माद् बृहस्पतिः (श० ६।३।१।१६)
बृहतां लोकानां पतिर्वा

९३ वृषन् - सुखशान्तिवर्षयितः
प्राणोदानौ वै द्यावापृथिवी (शत० १४।२।२।३६)

९४ वेः - ज्ञानमयस्य वी-गतिव्याप्तिप्रजनकांत्यसनखादनेषु।
गतिः-ज्ञानं गमनं प्राप्तिश्च। अथवा वेः - जानातीति दयानन्दर्षिः
विदोलङि मध्यमैक वचने 'बहुलं छन्दस्यमाङ् योगेऽपि
अ० ६. ४ .७५ इत्यडभावः

९५ हरसा-तेजसा ज्योतिषा वा हरो हरतेर्ज्योतिर्हर उच्यत इति निरुक्ते
यास्काचार्यः। यातुधानस्य- हिंसकस्य यातयति बधकर्मा
(निघण्टौ २।१९)

९६ वसून् कृत २४ वर्ष ब्रह्मचर्यान् पण्डितानितिदयानन्दर्षिः
रुद्राः-चतुश्चत्वारिंशद् वर्ष कृत ब्रह्मचर्या विद्वांसइति दयानन्दर्षिः
आदित्याः-समाचरितेन ४८ वर्ष परिमितेन ब्रह्मचर्येण गृहीत-
समस्तविद्याः (य ६. ३४ भाष्ये दयानन्दर्षिः)
(घृतप्रुषम्) घृतेन- दीप्त्या पूर्णम घ - क्षरणदीप्त्योः।
प्रुष - स्नेहनसेवनपूरणेषु

ओ३म्

अथ द्वितीयः प्रपाठकः । प्रथमा दशतिः

BOOK—II CHAPTER II.

Decade I.

३१ २ ३ १ २ ३ १ २१ १२ ३ २
(९७) ओं पुरु त्वा दाशिवाँ वोचेऽरिरग्ने तव स्विदा ।
३१ २ ३२उ ३१ २
तोदस्येव शरण आ महस्य ॥

दीर्घतमा ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

97. O Supreme Leader : I Thy faithful servant call upon Thee alone with many a gift (of devotional thoughts and noble deeds). I take shelter in Thee as a servant does in his Chief Master's house or a pupil in his preceptor's abode.

१ २र ३२उ ३ १२ ३२
(९८) ओं प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् ।
२ १ २३ १ २३ २ ३११
विपां ज्योतींषि बिभ्रते न वेधसे ॥

विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

98. To the Supreme Leader who gives you peace and bliss, offer your best, your lofty Vedic speech; also to him who like the ordainer of the universe, bears the light and splendour of the wise.

२ ३ १२ ३ १ २३ १ २
(९९) ओ३म् अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
३ १ २ ३ २ ३ १२
अस्मे देहि जातवेदो महि श्रवः ॥

गोतम ऋषिः । अग्निर्देवता । उष्णिक छन्दः ।

99. O Supeme Leader: Manifested within us through spiritual power, Thou art the lord of knowledge contained in the Vedic hymns and of strength. Bestow on us O Omnipresent and Omniscient Lord, wisdom and high renown.

२ ३ १ २ ३ २ ३ १ २ ३१ २
(१००) ओ३म् अग्ने यजिष्ठो अध्वरे देवान् देवयते यज ।
१ २ ३ १ २र३ २ ३ १ २
होता मन्द्रो वि राजस्यति स्रिधः ॥

विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

100. O Most venerable Leader: Thou art giver of peace and happiness. Make the person who desires to have divine virtues and actions fit to bear that divinity. Thy splendour drives our internal foes afar.

३ २ ३२ ३ १ २३ १ २र ३ २
(१०१) ओं जज्ञानः सप्त मातृभिर्मेधामाशासत श्रिये ।
३२ १ १ २ ३ १ २ ३ २
अयं ध्रुवो रयीणां चिकेतदा ॥

त्रित ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

101. God who is realised through the practice of seven parts of Yoga consisting of Yamas, Niyamas, Asana (Proper posture) pranayama (Control of breath), pratyahara (withholding from external affect) Dharana (concentration) and Dhyana (meditation) commands us in our own interest and is the constant giver of prosperity, riches and plenty.

३२३ ३ १ २ ३१ २र ३ १ २
(१०२) ओ३म् उत स्या नो दिवा मतिरदितिरूत्या गमत् ।
१ २र३ १ २ ३२३ १२
सा शन्ताता मयस्करदप स्रिधः ॥

इरिमिठिर्ऋषिः। अदितिर्देवता । उष्णिक् छन्दः।

102. Our prayer is this; May immortal divine wisdom or Divine Omniscient Mother come to us for our protection and light. May she (the wisdom or Divine Mother) with loving kindness bring us weal which gives peace and drives away our internal and external foes. (By internal foes are meant lust, anger, greed, ignorance, pride and jealousy.)

१ २ ३ १ २ ३ २ १ २ ३१२
(१०३) ओ३म् ईडिष्वा हि प्रतीव्यां३ यजस्व जातवेदसम् ।
३ १ २३ १२
चरिष्णुधूममगृभीतशोचिषम् ॥

विश्वमना ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

103. Worship thou the Lord who is Omnipresent, Omniscient, pervading and shaking all, whose splendour is unparalleled. Give thyself up to Him.

१ २र ३ १ २ ३ २ ३ १ २ २ १ २
(१०४) ओं न तस्य मायया च न रिपुरीशीत मर्त्यः ।
२ ३ १ २ ३१२ ३ १ २
यो अग्नये ददाश हव्यदातये ॥

विश्वयना ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

104. No enemy can prevail over him through his intelligence or cunningness, who gives himself up to the Supreme Leader-giver of Knowledge and all desirable objects.

२३ १ २ ३२३ ३२ ३ २ २ ३क२र
(१०५) ओ३म् अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
१ २ ३ २ ३ २
दविष्ठमस्य सत्पते कृधी सुगम् ॥

भरद्वाज ऋजिश्वा ऋषिः । अग्निर्देवता । उष्णिक छन्दः ।

105. O Supreme Leader: drive Thou the wicked foe, the evil-hearted thief away, far far Lord of the righteous, and give us easy path or happiness. Make the wicked also pursue the right path.

३क२र३ १२ ३ १२ २
१०६. श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते । नि
३२ ३ १ २ ३ १ २
मायिनस्तपसा रक्षसो दह ॥

विश्वमना ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ।

106. O Heoric Lord of Men: On hearing this admirable laud of mine, destroy or burn down all wicked cheats (or evils) with Thy splendour,

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS

(९७) (अरिः) अर्ता सेवक इति सायणः ऋच्छतेः
(तोदस्य) शिक्षकस्य स्वामिनः गृहस्थस्येति माधवः तुदति-नाशयत्यज्ञानमिति तोदः शिक्षकः । भ० आ०

(९८) होत्रे-सुख शान्त्यादिदात्रे हु दानादनयोः विपाम्-मेधाविनाम् विपइति मेधाविनामसु नि० ३।१५ वेधसे-जगद्विधात्रे परमेश्वराय ।

(९९) वीर्यं वै वाजः श० ३।३।४।७ वाजो ज्ञानम् वज-गतौ गतेर्ज्ञानार्थ ग्रहणमत्र । श्रवः ज्ञानं यशोवा श्रूयत इति सतः

(१००) (देवान्) दिव्यान् गुणान् (देवयते) दिव्यान् गुणकर्मस्वभावान् कामयमानायेति दयानन्दर्षिः
(स्रिधः) विद्यादि सद्व्यवहार विरोधिनः स्रिधुन्शोषणे ।

(१०२) (अदितिः) अखंण्डिता दो-अवखण्डन इति धातोः अदीना देवमातेति निरुक्ते । ४.४.

(१०३) जातवेदाः-जातेजाते विद्यतइति वा जातानिवेदेति वा (निरुक्ते ७.५) सर्वव्यापकः सर्वज्ञश्च (धूमम्) कम्पकम् चरिष्णु व्यापकम् अज्ञान निवारकं तेजो यस्य तम् धूञ्-कम्पने (अग्रभीत शोचिषम्) अप्रतिधृतदीप्तिम्-अनन्तदीप्तिम् इत्यर्थः

(१०४) मायेति प्रज्ञानामसु (निघ० ३.६)
हव्यदातये-ज्ञानादिग्राह्यपदार्थ दात्रे हु-आदाने ।

(१०५) वृजिनम्–पापिनम् (सुगम्) शोभनेन गन्तव्यं सुखमिति सायणः
(१०६) तपसा–तापकेन तेजसा
नवस्य–प्रशंसनीयस्य गृु–स्तुतौ

द्वितीया दशतिः

१ २र ३ १ २ ३२ ३ १ २
(१०७) प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे ।
३ १ २ ३ २ १
उपस्तुतासो अग्नये ॥

सौभरिर्ऋषिः । अग्निर्देवता । ककुप् छन्दः ।

107. O devotees: Sing forth to the Supreme Leader, the Holy, Most munificent, True and sublime with His refulgent glow.

१ २र३ २ ३ १ २ ३ १ २ ३ १ २
(१०८) ओं प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।
२ ३ २ ३ १ २र
यस्य त्वं सख्यमाविथ ॥

सौभरिर्ऋषिः । अग्निर्देवता । ककुप् छन्दः ॥

108. O Supreme Leader, He who becomes Thy friend, prospers by Thy protection, Knowledge and love which make him a great hero and a wise man, able to do great deeds.

१ २ ३क २र ३ १ २ ३१२३१ २
(१०९) ओं तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे ।
३ २ ३ १२
देवत्रा हव्यमूहिषे ॥

सौभरिर्ऋषिः । अग्निर्देवता । ककुप् छन्दः ।

109. O man, worship Him who is the Leader of all and whom all wisemen approach as the giver of peace and Omniscient Lord of the universe. It is He who gives Knowledge and all enjoyable objects and powers to the wise.

१ २ ३ १ २ ३ १ २३ १ २ ३ ३२
(११०) ओं मा नो हृणीथा अतिथिं वसुरग्निः पुरुप्रशस्त एषः ।
२ ३ १२ ३२
यः सुहोता स्वध्वरः ॥

सौभरिर्ऋषिः । अग्निर्देवता । ककुप् छन्दः ।

110. Don't anger or insult Him who is Our Supreme Leader, venerable like a guest; giving shelter to all and praised by all wise men; the greatest giver of happiness and most loving.

३ १ २ ३ १ २र ३ २ ३ १ २ ३ १ २ ३२
(१११) ओं भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।
३ २ ३१ २र
भद्रा उत प्रशस्तयः ॥

सौभरिर्ऋषिः । अग्निर्देवता । ककुप् छन्दः ॥

111. May the Supreme Leader worshipped properly bring us bliss and happiness. May our charity and sacrifice bring us bliss.

२ ३१ २३ १ २३३१२
(११२) यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम ।
३२ ३१ २ ३ १ २
अस्य यज्ञस्य सुक्रतुम ॥ ६ ॥

सौभरि ऋषिः । अग्निर्देवता । ककुप् छन्दः

112. We choose Beloved God for worship
Giver of light, Creator of world
Immortal and Lord of all
His Grace is like an armour
Saving us from every fall.

१२ ३ १ २र३ ३२उ १२३ १ २ ३ १ २
(११३)ओं तदग्ने द्यु म्नमा भर यत्सासाह सदने कं चिदत्रिणम्।
३ १ २ र ३क२र
मन्युं जनस्य दूढ्यम् ॥ ७ ॥

विश्वमना ऋषिः । अग्निर्देवता उष्णिक् छन्दः।

114. (1) As soon as the Lord of men realised with in their hearts is pleased with thoughtful persons, He the Supreme Leader drives away from them all evils.

(2) When a king who is full of splendour like the fire is well pleased with his subjects, he drives away all wicked persons.

आवश्यकटिप्पण्य:

SOME IMPORTANT NOTES AND COMMENTS

(१०७) मंहिष्ठाय – दातृतमाय मंहते - दानकर्मा (निघ० ३. २०)
ऋताव्ने) ऋतं सत्यं तद्वते

(१०८) (उतिभि:) रक्षाज्ञानप्रीतिभि: अवधातोरनेकार्थेषुरक्षणावगम प्रीतीनामत्रोपादानम् (वाजकर्मभि:) वाजइति बलनाम नि० २।६ वाजोज्ञानम् वज गतावितिधातो: ।

(१०९) गूर्धय - स्तुहि गूर्धयतिरर्चति कर्मसु (नि० ३।१४)
अरतिम् - स्वामिनम् अभिप्राप्तव्यंवा ऋधातो: (सायण:)
अलंमतिं सर्वज्ञमिति माधव: (स्वर्णरम्) सर्वस्य नेतारम्

(११०) (सुहोता) सुष्ठु सुखानां दाता (स्वध्वर:) ध्वरतिर्हिंसाकर्मा तत्प्रतिषेध: नि० १. ७ अहिंसक: प्रीतिकर्ता परमेश्वर:

(१११) भद्र: - कल्याणं सुखं च भदि- कल्याणे सुखे चेति धातो:

(११२) (यजिष्ठम्) पूजनीयतमम् (यज्ञस्य) संगतस्य संसारस्य (सुक्रतुम) शोभनकर्तारम् (देवत्रा देवम्) विदुषां मध्ये श्रेष्ठम् विद्वांसोहि देवा: श० ३।७।३।१०

(११३) (द्युम्नम्) धनं तेजश्च द्युम्नमिति धननाम नि० २।१० पदनाम नि० ४।२ (अत्रिणाम्) अत्तारं चौरं राक्षसादिकं वाअद्-भक्षणे (दूढ्यम्) दुर्धियम् पापधियम् निरुक्ते ५।४।३

(११४) (शिव:) तीक्ष्णीकृत: ज्ञानद्वारा साक्षात्कृत इत्यर्थ: (विशे) गृह इति सायण: विश-निवेशन इति धातो: हृदयरूपगृहे (रक्षांसि) राक्षसभावना:

ओ३म्

अथात ऐन्द्रं काण्डम्

अथ द्वितीयोऽध्यायः, तृतीया दशतिः

BOOK—II CHAPTER I.

Decade III

१ २ ३१ २र ३२३ १२
(११५) तद्वो गाय सुते सचा पुरुहूताय सत्वने ।
२उ ३ ३ १ २
शं यद् गवे न शाकिने ॥

शंयुर्बार्हस्पत्यऋषिः। इन्द्रो देवता। गायत्री छन्दः।

115. O men : Sing together the glory of the Almighty destroyer of evils invoked by many devotees in your sacrifices. Let your praise be pleasing to the Omnipotent God, as the grass is to a bull and earth is to a mighty king.

१ २ ३१ २ ३ १ २ ३ १ २३ १२
(११६) यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः ।
१२ ३१ २र
तेन नूनं मदे मदेः ॥

श्रुतकक्ष ऋषिः। इन्द्रो देवता। गायत्री छन्दः।

116. O Omniscient God, Maker of a hundred wise designs, make us fit to rejoice with that bliss of Thine which is the most glorious of all.

२३ १२ ३२ ३२ ३ १ २ ३ १ २
(११७) गाव उप वदावटे मही यज्ञस्य रप्सुदा ।
३१ २र ३ १ २
उभा कर्णा हिरण्यया ॥

हर्यतः प्रगाथ ऋषिः। इन्द्रोदेवता। गायत्री छन्दः

117. O God, in this solitary place where meditation is secure (un-disturbed) give me the Vedic instructions because

Thou art the giver of Noble advice in good acts to Thy devotees. Fill both my ears with Thy Truthful speech (contained in the Vedas).

२३१ २ ३ १ २ ३ २३ १२
(११८) अरमश्वाय गायत श्रुतकक्षारं गवे ।
२३१ २३ १२
अरमिन्द्रस्य धाम्ने ॥
श्रुतकक्ष ऋषिः । इन्द्रोदेवता । गायत्री छन्दः ।

118. O learned Vedic Scholar : Sing well praises of the Omnipresent Lord. Sing well the glory of the rays of the Vedic Sun. Sing well the glory of the Lord of the universe.

१ २र ३२ ३ २३ १ २
(११९) तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।
१ २र ३ १ २
स वृषा वृषभो भुवत् ॥
सुकक्षऋषिः । इन्द्रो देवता । गायत्री छन्दः

119. We sincerely praise the Lord of the universe in order to kill all evils which obstruct spiritual development. He is the showerer of peace and bliss. May He shower Peace on us.

(2) We make this soul very strong to strike the mighty sin dead. A vigorous hero shall it be.

१ २ ३ २ ३२३ १२ ३ १ २र
(१२०) त्वमिन्द्र बलादधि सहसो जात ओजसः ।
१ २र३ १ २र
त्वं सन्वृषन्वृषेदसि ॥
इन्द्रमातरो देवजामय ऋषिकाः। इन्द्रोदेवता । गायत्री छन्दः ।

120. Based upon strength and Victory and power O soul, is thy manifestation. Thou Mighty one, art showerer of happiness.

३१ २र ३२उ ३ १२
(१२१) यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् ।
३ १ २३२ ३२
चक्राण ओपशं दिवि ॥

121. (1) The sacrifice makes Indra (soul) great when it benefits the earth and causes the clouds to appear in the sky.

(2) Adorable God who is present in the sky and makes the earth to rotate, enables the soul to develop its power by meditating upon Him.

१२ ३२उ ३ १ २र३ २ ३ २३ २
(१२२) यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
३ २ ३ १२
स्तोता मे गोसखा स्यात् ॥

गोषक्यस्व सूक्तिनौ काण्वायनौ ऋषी । इन्द्रोदेवता । गायत्री छन्दः ।

122. If I O Lord : were like Thee, the single ruler over wealth (of knowledge) my soul being the friend of the whole earth, would still praise Thee.

१ २ ३ १ २ ३ १ २ ३ १ २
(१२३) पन्यंपन्यमित्सोतार आ धावत मद्याय ।
१२ ३ २३ १२
सोमं वीराय शूराय ॥

123. O devotees : Give yourselves up with admirable devotion combined with knowledge to Him who should be pleased, who is Brave and Hero being Almighty destroyer of all evils.

३१ २ ३ २उ ३ २ ३ १२ ३१२
(१२४) इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् ।
१ २ २ १ २
अनाभयिन् ररिमा ते ॥

मेधातिथिः ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

124. (1) O Soul drink to thy fill
This delicious Wine Divine.
O fearless man, dispel all ill
Making thy heart a shrine.

(2) O un-dainted Lord : Creator of the World : We offer this spiritual juice consisting of devotion combined with knowledge to Thee. Accept it well and oblige us.

२उ ३ २ २ १ २ २ र
(१२५) उद्घेदभि श्रुतामघं वृषभं नर्यापसम् ।
१ २
अस्तारमेषि सूर्य ॥

सुकक्ष ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

125. O Divine Sun dispeller of all darkness of ignorance, Thou art attained by a man who possesses illustrious wealth (of knowledge), is showerer of happiness, does work for the welfare of mankind and drives away all evils.

२३१ २र ३ १ २ ३ १ २
(१२६) ओं यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य ।
२३ १ २ ३ १२
सर्वं तदिन्द्र ते वशे ॥

गुह्यकक्ष ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

126. (1) O Destroyer of sin and ignorance : O Divine Sun : Whatever exists in the world O Lord : all that is in Thy Control.

(2) whatever object thou aspirest after, the same comes under thy control. A strong man achieves through iron determination, whatever he sets his heart upon.

१ २र ३२३ १ २ ३२३ १ २
(१२७) ओ३म य आनयत्परावत: सुनीती तुर्वशं यदुम् ।
२ ३ २ ३ २ ३ १ २
इन्द्र: स नो युवा सखा ॥

भरद्वाज ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

127. That mighty person is our youthful friend who with his righteous conduct brings near us those wicked persons who have gone astray and afar, owing to ignorance.

(2) It is also equally applicable to Almighty God, Who by His excellent guidance brings round even those evil-minded persons who have turned their faces against Him and He turns them into His devotees.

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS.

(११५) (सत्वने) सत्त्व वते बलवते अथवा शत्रूणां सादयित्रे (शाकिने) शक्तिमते ।

(११६) (द्युम्नितमः) यशस्वितमः (मदः) हर्षः मदी हर्ष इति धातोः ।

(११७) १—अवटे-ध्यान रक्षण पद्धत्येकान्ते ।
२—गाः-वेदोपदेशवाचः गौरिति वाङ् नाम (निघ० १. ११ ।
२—हिरण्यया-सत्यमय्योवाचः सत्यं वै हिरण्यम् ।
(गोपथ ब्रा. उ. ३. १७)

(११८) अश्वः—व्यापकः प्रभुः अशूङ् व्याप्तौ 'इन्द्रो वा अश्वः ।' कौ. १५. ४ (गवे) ज्ञानकिरणाय ।

(११९) (वाजयामसि) स्तुतिभिर्ज्ञापयामः वज—गतौ बलवन्तं कुर्म-इतिवा वृत्राय-पापाय 'पाप्मा वै वृत्र :' श. ११. १. ५. ७ ।
वृषा—सुखवर्षकः ।

(१२०) ओजसः—हृदयगताद् धैर्यात् (वृषा) कामानां वर्षिता (सहसः) परेषामभिभावकाद् बलात् ।

(१२१) (व्यवर्तयत्) विशेषेण वर्तमानामकरोत् (ओपशं चक्राणः) मेघम् उपेत्य शयानं कुर्वन् समीपतया स्थितिं कुर्वन् सर्वव्यापकत्वेन ।

(१२२) (वस्वः) ज्ञानाद्यैश्वर्यस्य—(गोसखा) गौः पृथिव्याः सुहृत् मे आत्मा । गौरिति पृथिवी नाम (निघ. १. १) ।

(१२३) पन्यम—स्तुत्यम पन-स्तुतौ ।
सोमम्—ज्ञानमयभक्तिरसम् । रसः सोमः (शत. ७.३.१३)
मद्याय—मादयितव्याय । प्रसादनीयाय मदी-हर्षे

(१२४) अनाभयिन् भयरहित. ! अन्धः—सोमः श. ६. १. १. २४ ॥
अन्धः—अन्नम् शान्तिर्वाअन्नम् ऐ. ५. २४. ७. ३ ॥ अन्नं प्राणः
तै. ३. २. ३. ४ ॥

१ २ ३ २ २ ३ १ २ १ ३ २र
(१२८) ओं मा न इन्द्राभ्या३ दिशः सूरो अक्तुष्वा यमत् ।
२ ३ १ २ ३ २
त्वा युजा वनेम तत् ॥

श्रुतकक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

128. O Almighty God! Let not lust and other evils or evil-minded persons surround us at night (or through spiritual darkness) from any side. If ever evil ideas or evil-minded persons come to us, may we over-come and destroy them with Thy aid or Friendship.

१ २ ३ २ ३ २ ३ १ २ ३ १२
(१२९) एन्द्र सानसिं रयिं सजित्वानं सदासहम् ।
१ २ ३१२
वर्षिष्ठमूतये भर ॥

मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

129. O Lord, bring for our protection wealth (material and spiritual) that gives delight, is to be shared by all, the victor's ever-conquering wealth; abundant and most excellent.

१२ ३१ २ ३२३ ३ १ २
(१३०) ओ३म् इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।
१२ ३१२ ३ १ २
युजं वृत्रेषु वज्रिणम् ॥

मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

130. In mighty battles, (with evil tendencies) we invoke the Lord; Him do we invoke in lesser fights. He is the Friend who destroys evils and evil-minded wicked persons.

१ २ ३ १ २ ३१ २र ३१२
(१३१) ओ३म् अपिबत् कद्रुवः सुतमिन्द्रः सहस्रबाह्वे ।
१ २ ३ १ २
तत्राददिष्ट पौंस्यम् ॥

त्रिशोकः काण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

131. (1) The king derives Knowledge from learned men on earth in order to overcome his many enemies. It is in this way that his heroism or manliness develops.

(2) When God accepts the devotion of a wise man, for the removal of his thousand difficulties, then his heroism shines every where.

३१ २ ३२ ३ १ ३र
(१३२) ओं वयमिन्द्र त्वायवोऽभि प्र नोनुमो वृषन् ।
३२ १ २
विद्धी त्वा३स्य नो वसो ॥

वसिष्ठ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

132. Desiring to attain Thee O Lord, O fulfiller of our noble desires, we bow before Thee on all sides. Thou knowest O good Lord, this act and desire of ours.

२ ३ २ ३ २ ३ १२ ३१ २ ३१ २३२
(१३३) ओ३म् आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् ।
२३ २ ३ २ ३ १ २
येषामिन्द्रो युवा सखा ॥

त्रिशोक ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

133. Those whose Friend is Ever Young Lord, light the Flame (of knowledge) and thereby bring about the welfare of all people on this earth in an orderly manner.

They also cut asunder the bondage of their body and attain emancipation.

३ २उ ३ २३ २ ३ २ ३ १ २ ३ १ २र
(१३४) ओं भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।
१२ ३ १ २र
वसु स्पार्हं तदा भर ॥

त्रिलोक ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

134. O Lord, drive all our (internal and external) enemies away, smite down the foes who stand in the way of our progress, and bring the wealth (material and spiritual) for which we long.

३१२ ३ २ ३ १ २३ १ २र
(१३५) इवेह श्रृणव एषां कशा हस्तेषु यद्वदान् ।
१ २र ३ १ २
नि यामं चित्रमृञ्जते ॥

काण्वोघोर ऋषिः । मरुतो देवताः । गायत्री छन्दः ।

135. I hear, as though it were close at hand, the cracking of the whips they hold. they (soldiers) gather splendour on their way.

(2) Spiritual interpretation:--

I (engaged in the practice of Yoga) hear the sound of the vital breaths. They hold the hunter of Om in their hands. It is this that controls the universe in a wonderful menner.

[The control of breath gives a wonderful power to the Sadhaka, when he begins to hear the internal and subtle sound known in the Yogic literature as अनाहत नाद)

३१ २ ३ १ २ ३ १ २ ३ १ २
(१३६) ओ३म् इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः ।
३१२३ १ २ ३२
पुष्टावन्तो यथा पशुम् ॥

त्रिशोकः काण्व ऋषिः । इन्द्रोदेवता । गायत्री छन्दः ।

136. O Lord, We Thy friends possessing devotion combined with knowledge, look to Thee as men with fodder look to the herd, with love.

(The similarity pointed out is with regard to Love only).

१२ ३ २३ २ ३ १ २ ३२२
(१३७) ओं समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।
३ १३२ १ २
समुद्रायेव सिन्धवः ॥

कुसीदीकाण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

137. Before His (God's) Knowledge and Glory, all people bow down; as rivers bow before and flow towards the sea.

३ २ ३ १ २र ३१ २र ३२
(१३८) देवानामिदवो महत्तदा वृणीमहे वयम् ।
१ २३ १ २३१२
वृष्णामस्मभ्यमूतये ॥

कुसीदीकाण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

138. We choose unto ourselves that great love, knowledge and protection of absolutely truthful learned men, who shower peace and bliss on earth, for our advancement.

३ २ ३ १२३ ३ १ २
(१३९) सोमानां स्वरणं कृणुहि ब्रह्मणस्पते ।
३ १२ ३ १ २ ३ २
कक्षीवन्तं य औशिजः ॥

मेधातिथिः काण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

O Lord of Knowlege ! make me who am Thy son, the most desirable like an industrious person, full of wealth and light of knowledge. [It is wrong on the part of some Indian and Western commentators to take Kaksivan as the name of a particular person, as explained before.]

१ २ ३ १२ ३ १ २र
(१४०) बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः ।
३ १ २ ३ २ ३ १ २
शृणोतु शक्र आशिषम् ॥

श्रुतकक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

140. Much honoured with libations (of devotion combined with knowledge) may the Slayer of sins enlighten our mind. May the Almighty listen to our prayer.

३ १ २ ३ १२ ३ १ २
(१४१) अद्या नो देव सवितः प्रजावत्सावीः सौभगम् ।
१ २ ३ १ २
परा दुःष्वप्न्यं सुव ॥

श्यावाश्व आत्रेय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

141. Send us this day O Creator of the World ! prosperity with noble progeney;

Drive Thou the evil dream, ignorance or laziness away.

२ १ २३ १ २र ३ २ ३ १ २
(१४२) ओं क्वा३स्य वृषभो युवा तुविग्रीवो अनानतः ।
३१ २र
ब्रह्मा कस्तं सपर्यति ॥

प्रगाथः काण्व ऋषिः । इन्द्रोदेवता । गायत्री छन्दः ।

142. Where is that Ever Young, Many-necked and indomitable Lord who showers peace and bliss on all ?

Who is the knower of all the Vedas who always worships Him ? (Know him and sit at his feet in order to learn from him about the Lord who pervades all). The expression तुविग्रीवः literally translated as Manynecked is to be taken metaphorically denoting God's Omnipresence and Omnipotence.]

३ १ २ ३ १ २ ३१ २ ३ १ २
(१४३) ओ३म् उपह्वरे गिरीणां सङ्गमे च नदीनाम् ।
३ १ २र
धिया विप्रो अजायत ॥

वत्सः काण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

143. There where mountains downward slope, there at the meeting of the streams, a man becomes wise through meditation and good actions.

२ ३ १ २ ३ १ २र ३ १ २ ३ २
(१४४) ओ३म् प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः।
१ २ ३ २ ३ १ २
नरं नृषाहं मंहिष्ठम् ॥

144. Praise the Lord through Vedic Hymns who is Adorable Sole Soverign of mankind, the Supreme Leader, most liberal who controlleth men.

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS

(१२५) (सूर्य) सूर्यवत्सर्व प्रकाशक प्रेरकश्च सूर्यो वै सर्वेषां देवानामात्मा (श. १. ३. २. ६ तस्य भासा सर्वमिदं विभाति।। कठोप २-५-१५ (वृषभम्) सुखानां वर्षयितारम् (नर्यापसम्) नरेभ्यो हितानि कर्माणि यस्य तम् अप इति कर्मनाम (निघ. २१)।

(१२६) (वृत्रहन्) पापनिवारक पाप्मा वैवृत्रः शत. ११. १. ५. ७। वृत्रम्-आवरकमज्ञानं तद्विनाशयितः।

(१२७) (तुर्वशम्) समीपम् निघण्टौ तुर्वशइत्यन्तिकनाम श. २. १६। (यदुम्) यदव इति मनुष्यनाम नि. २. ३ यम्यते नियम्यतेऽपथप्रवृत्तो राज्ञा आचार्येण वा स यदुः।

(१२८) अक्तुरिति रात्रिनाम (नि० १. ७) सूरः—सर्वत्र सरणशीलो राक्षस इति सायणः राक्षसीयभावनावा (वनेम) हन्याम श्वथ क्रथ हिंसार्था वन च ॥

(१२९) सानसिम्-सर्वेषु संभजनीयम् वनषण-संभक्तौ (वर्षिठम्) प्रभूतम् तुर्वशा इति अन्तिक नाम (निघ० २. १६) तुर्वशाः इति मनुष्य नाम (निघ० २. ३) यदव इतिमनुष्यनाम (निघ० २. ३)।

(१३०) महाधनमिति संग्रामनामनि० २. १७।

(१३१) (कद्रुवः) पृथिव्या विदुषामिति शेषः 'इयं पृथिवी कद्रूः श० ३. ६. २. २। कवतेऽसौकद्रूः विद्वान् (उणा० ४. १०२)।

(१३२) (त्वायवः) त्वत्कामाः।

(१३३) (आनुषक्) आनुपूर्व्येण (बर्हि) प्रजा वै बर्हिः कौ० ५. ७. १८. १०। अयं लोकोबर्हिः॥ श० १. ४. १. २४। स्तृणन्ति उपकारैः आच्छादयन्ति स्तृञ -आच्छादने।

(१३४) (बाधः) बाधकान् कामक्रोधादीन् बाह्यान् वा शत्रून् (मृधः) हिंसकान् संग्रामकारिणोऽरीन् मृधइति संग्राम नाम (नि० २. १७)।

(१३५) (मरुतः) मरुतो मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा निरुक्ते ११. १३ मरुत इति पदनामसु नि० ५. ५ अनेन गमनागमनक्रियाप्रापका वायवोगृह्यन्ते इतिदयानन्दर्षिः (यामम्) व्यवस्थाम् (ऋंजते) प्रसाधयन्ति ऋंजतिः प्रसाधयतिकर्मा।

(१३६) (सोमिनः) ज्ञानमय भक्ति सम्पन्नाः ज्योतिः सोमः शत० ५. १. २. १०। रसः-सोमः भक्तिरस इति यावत्तद्यत्तदमृतं सोमः सः॥ श० ६. ५. १. ८। (विचक्षते) पश्यन्ति निघ० ३. ११।

(१३७) (मन्यवे) मनु-अवगमे ज्ञानाय (सिन्धवः) स्पन्दनशीला नद्यः।

(१३८) (अवः) रक्षणमत्रअवसः-ज्ञानम्, प्रीतिश्च—अवधातो रक्षण ज्ञानप्रीत्यादयोऽनेकेऽर्थास्तेषु त्रयोऽत्र गृहीताः।

(१३९) (स्वरणम्) प्रकाशवन्तम् निरुक्ते ६. ३। कक्षीवन्तम्—उद्योगिनं पुरुषम् इव कक्षाभ्योऽङ्गुलिभ्यो जायन्तइति कक्ष्याः क्रियाः ताः प्रशस्ता विद्यन्ते यस्यसः कक्ष्यावान् उद्योगी (औशिजः) उशिजः—कमनीयस्य ब्रह्मणः 'सदसस्पतिमद्भुतं प्रियमिन्द्रस्यकाम्यम्। इति मन्त्रप्रामाण्यात् उशिक्-वष्टेः कान्तिकर्मण इतिनिरुक्ते।

(१४०) (भूर्यासुतिः) भूरीणि ज्ञानमयभक्तिरूपाणि हवींष्यासूयन्तेऽस्मैसः।

(१४१) तुविग्रीवः—बहुग्रीवः सर्वव्यापकत्वात् 'सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।' य० ३१. १। सर्वतः पाणिपादं तत्सर्वतोऽक्षि शिरोमुखम्। सर्वतः श्रुतिमल्लोके सर्वमावृत्यतिष्ठति॥ श्वेता०३.१६ तथा ब्रह्मा—चतुर्वेदवेत्ता-अथकेन ब्रह्मत्वं क्रियत इति त्रय्याविद्ययेति॥ ऐ० ५. ३३। तस्माद्योब्रह्मनिष्ठः स्यात् तं ब्रह्माणं कुर्वीत॥ गो० उ० १. ३।

(१४३) (धिया) प्रज्ञया कर्मणा च धीरिति प्रज्ञानाम निघ० ३. ६। धीरिति कर्मनाम निघ०२. १। विप्रइतिमेधाविनाम निघ०३. १५।

(१४४) (चर्षणीनाम्) मनुष्याणाम् चर्षणय इति मनुष्यनाम निघ० २. ३। (नरम्) नेतारम् (मंहिष्ठम्) अतिशयेन दातृतमम् मंहतेदान कर्मा निघ० ३. २.।

ओ३म्

अथ द्वितीयोऽध्यायः, प्रथमा दशतिः

CHAPTER II.

Decade I

१ २ ३ १ २ ३१ २ ३ १ २
(१४५) ओ३म् अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः ।
२ ३ २ ३ १ २
इन्दोरिन्द्रो यवाशिरः ॥

145. Prompt, Speedy, Omnipresent and Almighty God protects the power of preserving the developed vital force of those who 'give and take.'

३ १ २ ३ १ २र ३१२
(१४६) ओ३म् इमा उ त्वा पुरुवसोऽभि प्र नोनुवुर्गिरः ।
१२ ३ २उ ३ १२
गावो वत्सं न धेनवः ॥

मेधातिथिऋर्षिः । इन्द्रो देवता । गायत्री छन्दः ।

146. O Lord of ample wealth and sacrifices, these songs of praise have called aloud to Thee, like Milch kine lowing to their calves.

२उ ३ १ २ ३ २३ १ २ ३क२र
(१४७) ओ३म् अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।
३ २ ३ १ २ ३२
इत्था चन्द्रमसो गृहे ॥

गोतमो रहूगण ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

147. Wise men recognize the hidden ray of the sun in the mansion of the moon i e. the moon borrows her light from the sun. In the same way, there resides the light of God in our delightful mind.

२उ ३ १२३ १२ ३२३ १ २र
(१४८) ओ३म् यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः।
१२ ३ १ २३ १२
तत्र पूषाभवत् सचा ॥

पूतदक्षऋषिः । मरुतो देवता । गायत्री छन्दः ।

148. When the Lord who is the best Showerer of happiness and bliss, brought the streams- the mighty waters down, He also acted as the Support of the universe.

१ २ ३ १२ ३ २ ३ २ ३ १ २
(१४९) ओं गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् ।
३२उ ३ १२
युक्ता वह्नी रथानाम् ॥

पूतदक्षऋषिः । मरुतो देवता । गायत्री छन्दः ।

149. The tongue, the mother of vital breaths, accomplishes Yoga-Yajna, drinks nectar oozing out from the roof of the palate and enjoys bliss. When yoked to the vehicles of senses, it carries them to the desired Goal. (It refers to Khechari Mudra)

१२ ३ १२ ३२ ३१ २
(१५०) ओ३म् उप नो हरिभिः सुतं याहि मदानां पते ।
१२ ३ १ २ ३२
उप नो हरिभिः सुतम् ॥

श्रुतकक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

150. Come O Lord of rapturous joys, to our sacrifice with Thy attributes which destroy all darkness and evils or come with Thy wonderful rays of knowledge, O Divine Sun. [Let us always realise the presence of God within and without us, when performing Yajnas and other noble deeds.]

३१ २र ३ १२ ३ १ २ ३२
(१५१) ओ३म् इष्टा होत्रा असृक्षतेन्द्रं वृधन्तो अध्वरे।
१ २ ३ १ २र
अच्छावभृथमोजसा ॥

श्रुतकक्ष ऋषिः। इन्द्रो देवता। गायत्री छन्दः।

151. The seven sages in the form of seven senses i.e. 2 eyes, 2 nostrils 2 ears and tongue taking the knowledge of different objects and increasing the glory and power of the soul in this life sacrifice, offer oblations with their might upto the end. [This is the description of the spiritual sacrifice].

३२उ ३ १ २र ३ २ ३ १२ ३२१
(१५२) ओ३म् अहमिद्धि पितुष्परि मेधामृतस्य जग्रह।
३१ २र
अहं सूर्य इवाजनि ॥

वत्सः काण्व ऋषि। इन्द्रो देवता। गायत्री छन्दः।

152. Metrical Translation:—
Acquiring deep wisdom from the Father
The Source of Knowledge and Truth
I have become like the sun
And can be defeated by none.

३१ २ ३ २३ १ २ ३ १ २
(१५३) रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
३२ ३ २ ३१२
क्षुमन्तो याभिर्मदेम ॥

शुनःशेप ऋषिः। इन्द्रो देवता। गायत्री छन्दः।

153. May our people be rich in strength and knowledge, obedient to the Lord, enjoying together, so that wealthy in food and full of devotion, we may rejoice.

(2) May our cows be full of the wealth of milk and always growing physically, so that we may rejoice.

१ २ ३ १ २ ३ १ २ ३ २
(१५४) ओं सोमः पूषा च चेततुर्विश्वासां सुक्षितीनाम् ।
३ २ २क२र३ २
देवत्रा रथ्योर्हिता ॥

वामदेव ऋषिः । इन्द्रोदेवता । गायत्री छन्दः ।

154. God as Creator of the world as well as Support of all beings, pervades all shining objects and wise men. He is the Well-wisher of all beings in all states and it is He in both these forms, who gives them knowledge. He the Protector of the wise is benefactor of the mind and the soul, being the source of peace and bliss.

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS

(१४६) (पुरूवसो) बहुधन बहुयज्ञ वा यज्ञो वै वसुः । श० १।७।१।६।

(१४७) (त्वष्टुः) सूर्यस्य तथा च निरुक्तेऽस्यमन्त्रस्य व्याख्याने अथाप्यस्यैको रश्मिश्चन्द्रमसं प्रति दीप्यते.........आदित्यतोऽस्य दीप्तिर्भवतीति सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्व इति (अपीच्यम्) अन्तर्हितम् (नि० ४।४।२५)
अध्यात्मपक्षे (त्वष्टुः) तूर्णमश्नुवतः परमात्मनः (चन्द्रमसः) निपुणनिर्मातुरन्तः करणस्य मनसः

(१४८) (वृषन्तमः) सुखस्यानन्दस्य च वर्षितृतमः वीर्यवत्तमश्च (पूषा) पोषकः

(१५०) [हरिभिः] अज्ञान पापहर्तृ भिर्गुणैर्ज्ञान रश्मिभिर्वा
[सुतम्] अस्माभिर्निष्पादितं यज्ञम्

(१५१) सप्तहोत्राः-होतारऋषयः "सप्तऋषयः प्रतिहिताः शरीरे" इति यजु. ३४.४५ वर्णिता इन्द्रियरूपाः द्वे चक्षुषी द्वौकर्णौ, द्वे नासिकाच्छिद्रे वाक् च
(अध्वरे) अहिंसनीये जीवनयज्ञे (अवभृथम) यज्ञान्तस्नानम समाप्तिपर्यन्तमित्यर्थः (इन्द्रः) आत्मा परमात्मा वा ।

(१५२) (पितुः) पितृस्वरूपात्परमात्मनः "त्वं हि नःपितावसो" ऋ८-९८११ इत्यादि मन्त्रोक्तरीत्या (ऋतस्य) सत्यस्य ऋतमिति सत्यनाम [निघ० ३।१०)

(१५३) (रेवत्यः) प्रशस्तधनवत्यः प्रजाः मातरः दुग्धधनवत्यो गावश्च रेवत्यो मातरः (ताण्ड्य० १३-९-१७) रेवत्यः सर्वा देवताः॥ ऐतरेय० २-१६) पशवो वै रेवत्यः (ताण्ड्य० १३-७-३) तुविवाजाः) बहुबलयुक्ता विज्ञानयुक्ताश्च बहुविधविद्याबोधो-पपन्ना इति दयानन्दर्षिः (क्षुमन्तः) बह्वन्नयुक्ताः क्षु इति अन्ननाम निघ० २।७ भक्तिरूपान्नयुक्ता वा

(१५४) (सोमः) सर्वेषां प्रसविता प्रेरकश्च परमेश्वरः षूङ् प्राणि गर्भविमो-चने षु – प्रसवैश्वर्ययोरिति धातुभ्याम् (सुक्षितीनाम्) शोभन-मनुष्याणाम् क्षितय इतिमनुष्यनाम निघ० २।३ (रथयोः) भोग-कर्मयोन्योः शरीररथसम्बद्धयोः जीवात्ममनसोर्वा।

द्वितीया दशतिः

Decade II.

२ ३ २ ३ १ २३ १ २ ३१ २र

(१५५) ओं पान्तमा वो अन्धस इन्द्रमभि प्र गायत।

३ १२ ३१२ ३ १ २ ३ २

विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम॥

श्रुतकक्ष ऋषिः। इन्द्रो देवता। अनुष्टुप् छन्दः।

155. O men! Sing songs in praise of the Lord who provides you with food (material and spiritual), who over-comes all, is doer of wonderful and endless acts, is the most munificent for all people, worshipped by all wise men.

२ ३ १ २३ १२३ १ २

(१५६) ओं प्र व इन्द्राय मादनं हर्यश्वाय गायत।

१ २ ३ १ २

सखायः सोमपाव्ने॥

वसिष्ठ ऋषिः। इन्द्रो देवता। गायत्री छन्दः।

156. O friends ! Sing Ye songs to please the Lord who destroys all evils and pervades all and who accepts the nectar of devotion combined with knowledge.

३ १ २ ३१२ ३ १ २ ३ २ ३ १ २
(१५७) वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः ।
१ २ ३ १ २
कण्वा उक्थेभिर्जरन्ते ॥

मेधातिथिऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

157. This even this, O Lord ! we implore; as Thy devoted friends hankering after Thee and Thee alone.
Wise men praise Thee with their hymns.

१ २३ १ २ ३ १ २र ३ १ २
(१५८) इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः ।
३ १ २ ३ १२
अर्कमर्चन्तु कारवः ॥

श्रुत कक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

158. May our speech praise the glory of the Lord who is giver of happiness. Let devotees praise the Lord who is Adorable.

३१२ ३ २ २ १२ ३ १ २ ३ १ २
(१५९) ओ३म् अयं त इन्द्र सोमो निपूतो अधि बर्हिषि ।
१ २ ३२३ ३ १२
एहीमस्य द्रवा पिब ॥

इरिम्बिठिः कण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

159. Here is Thy knowledge combined with pure devotion prepared in the region of my heart. Come hither quickly O Lord and accept it, or here is my life O Lord offered to Thee in the form of a sacrifice.

३ २ ३१२ ३१२ ३१२
(१६०) ओं सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
३ २ ३ १२
जुहूमसि द्यविद्यवि ॥

मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

160. As a good cow to him who milks,
We invoke God the Doer of Good deeds
For our protection day by day.

३ १ २ ३२ ३१ २ ३ १ २
(१६१) ओ३म् अभि त्वा वृषभा सुते सुतं सृजामि पीतये ।
३ १ ३ १ २
तृम्पा व्यश्नुही मदम् ॥

त्रिशोक: काण्व ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

161. O fulfiller of our noble desires! the Soma (devotion combined with Knowledge) being shed, I pour the nectar of devotion for thee to drink; satisfy thyself and enjoy great delight.

(This is the description of Yogic state named as धर्म मेघसमाधि in Yogic Literature).

१ २ ३ १ २र३ १२ ३२
(१६२) ओं य इन्द्र चमसेष्वा सोमश्चमूषु ते सुत: ।
१ २र ३ १२
पिबेदस्य त्वमीशिषे ॥

कुसीदीकाण्व ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

162. O God! Thy glory which is manifest in the brain, that which is manifest in the earth and the sky, Thou enjoyest it, as Thou art the Lord of all this universe,

१ २ ३१ २३ १२
(१६३) ओं योगे योगे तवस्तरं वाजेवाजे हवामहे ।
१ २३ १ २३१ २
सखाय इन्द्रमूतये ॥

शुन: शेप ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

163. On the occasion of every communion, when commencing any noble work and on the occasion of every battle (internal against evil tendencies or external with the wicked) we as friends call the Almighty Lord for our protection.

२उ ३ १ २ ३ १ २ ३ १ २र
(१६४) ओ३म् आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
१ २ ३ १ २
सखायः स्तोमवाहसः ॥

मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

164. O come ye hither, sit ye down; to the Lord sing ye forth your song, companions, bring hymns of praise.

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS

(१५५) (अन्धसः) अन्नस्य द्वारा (मंहिष्ठम्) ज्ञानादिधनस्य दातृतमं यद्वा यष्टव्यत्वेन पूजनीयम् मंहतेर्दान कर्मणः।

(१५६) (हर्यश्वाय) हरति पापानीति हरिः अश्नोति - व्याप्नोतीति अश्वः हरिश्चासावश्वश्च हर्यश्वस्तस्मै ।

(सोमपाव्ने) सोमः-ज्ञानमयभक्तिरसस्तत्स्वीकर्त्रे ।

(१५७) (कण्वाः) मेधाविनः कण्व इति मेधाविनाम निघ० ३।१५ (त्वायन्तः) त्वां कामयमानाः (जरन्ते) अर्चयन्ति जरते अर्चति कर्मा निघ० ३।१४ ।

(१५८) (मदने) मदनशीलाय हर्षदायकाय (अर्कम्) अर्चनीयमीश्वरम् (कारवः) स्तोतारः कारुरितिस्तोतृनाम निघ० ३।१६ (सुतम्) उत्पन्नं ज्ञानं महिमानं वा

(१५६) (सोमः) ज्ञानमयभक्तिरसः रसःसोमः श० ७।३।१।३ (बर्हिषि) हृदयान्तरिक्षे यज्ञे वा बर्हिरिति अन्तरिक्षनाम (निघ० १-३) (सोमः) प्राणः श० ७।३।१।२

(१६१) (वृषम्) कामानां वर्षितरात्मन् (मदम्) आनन्दम् (सोमः) यशो वै सोमः ॥ श० ४।२।४।६

(१६२) (चमसेषु) अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् इत्याद्युपनिषत्प्रामाण्यान्मस्तकादिषु चमूषु द्यावापृथिव्यादिलोकेषु, चम्वौ द्यावापृथिव्यौ निघ० ३।३०

(१६३) (वाजे) संग्रामे आभ्यन्तरे कामादिरिपुनिरोधार्थं बाह्ये वा दुष्टनिरोधार्थम् ।

तृतीया दशतिः

Decade-III

३१ २र ३१ २
(१६५) ओ३म् इदं ह्यन्वोजसा सुतं राधानां पते ।
२ ३ २ १ २
पिबा त्वा३स्य गिर्वणः ॥

विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

165. O Lord of all wealth ! This juice (of the nectar of devotion combined with knowledge) hath been expressed for Thee with spiritual strength and sincerity. Accept it O Thou worthy of praise with our speech.

३ १ २र ३ १२ ३ १२ ३ १ २
(१६६) ओं महाँ इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे ।
१ २र ३ १ २र
द्यौर्न प्रथिना शवः ॥

मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

166. Great is the Lord who is always before us; Greatness be His who destroys all evils like a Thunderer. Wide as the heaven extends His might.

१ २र ३ १ २ ३ २ २१ २र
(१६७) ओ३म् आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय ।
३ १ २र
महाहस्ती दक्षिणेन ॥

कुसीदी काण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

167. O mighty king, as one with mighty arms, gather for us with thy right hand, wonderful and most acceptable wealth and nutritious food. [It is also applicable to God taking Right Hand, allegorically for help and strength).

३ १ २र ३ १२ ३ १ २ ३२
(१६८) ओ३म् अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे ।
३ २ ३ २ ३ १ २
सूनुं सत्यस्य सत्पतिम् ॥
प्रियमेध ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

168. (1) Praise, even as he is known, with your words the mighty king, the guardian of the kine and protector of the earth; The son of Truth (Embodiment of truth) lord of the noble.

(2) In the case of soul, the meaning will be:—

"O man, sing with thy speech, for true knowledge, the praise of the soul, the lord of the light, the embodiment of truth and the protector of Truth."

१ २ ३ १ २र ३२ ३ १ ३ १ २
(१६९) ओं कया नश्चित्र आ भुवदूती सदावृधः सखा ।
२ ३ १ २ ३ २
कया शचिष्ठया वृता ॥
वामदेव ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

169. With what protection will the Lord come to us, wonderful Friend who always promotes our welfare?

With what mighty conduct full of excellent wisdom? As "Ka means happiness (कं सुखम् निघ० ३-४)also, the answer is also there, bringing about happiness and with conduct which promotes happiness of others.

१ २ ३ २३ १ २ ३ १ २
(१७०) ओं त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् ।
१ २ ३१२
आ च्यावयस्यूतये ॥
श्रुतकक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

170. O devotee! Realise with in yourself this ever-conquering God who conquers with Truth all evil tendencies and who permeates all our words, for your protection.

१२ ३ २ ३ १२ ३ १ ३२ ३ १२
(१७१) ओं सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
३ २ ३ १ २
सनिं मेधामयासिषम् ॥

मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः

171. To the wondrous Lord of the earth, the lovely Friend of the soul, pray for wisdom which discriminates between right and wrong.

२ ३ १ २ २ २ ३२उ ३क२र ३ १ २
(१७२) ओं ये ते पन्था अधो दिवो येभिर्व्यश्वमैरयः ।
३१ २ ३ १ २
उत श्रोषन्तु नो भुवः ॥

वामदेव ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

172. May all Thy paths beneath the sky by which Thou speedest air and the sun on, be intelligible to us. Yea let all people on earth hearken to our message in all directions.

३१ २ ३ २ ३ २३१२
(१७३) ओं भद्रं भद्रं न आभरेषमूर्जं शतक्रतो ।
१ २ ३ १ २
यदिन्द्र मृडयासि नः ॥

श्रुतकक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

173. Grant unto us all things excellent O Omniscient Lord, food, noble desire, wisdom and strength, for O God! Thou givest us happiness always, and art always kind to us.

२ ३ १ २ ३२ ३१ २र ३१२
(१७४) ओ३म् अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः ।
३२ ३ १ २ ३ १ २
उत स्वराजो अश्विना ॥

पूत दक्ष ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

174. Here is the Soma (juice of devotion combined with knowledge) ready pressed; of this the virtuous devotees partake as also good husband and wife, who are like the sun and the earth.

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS

(१६५) (राधानाम्) धनानाम् निघ० २।१० (गिर्वणः) गीर्भिः स्तुतिभिर्वन्दनीय (ओजसा) सरलभावेनात्मिकबलेन च उब्ज-आर्जवे उब्जेर्बलेबलोपश्च (उणा० ४-१९२)

(१६६) (शवः) बलम् निघ० १-६।
(वज्रिणे) पापवर्जकाय।

(१६७) (द्युमन्तम्) अन्नसम्पन्नम् द्युइतिअन्ननाम निघ० २।७
(आभम्) ग्रहणीयम् उत्तमं धनम्।

(१६८) (गोपतिम्) गोः पृथिव्या गवां धेनूनां वा पालकम्।

(१६९) [सदावृधः] सदावर्धयतिसः(शचिष्ठया) शचीति प्रज्ञानाम नि०३।९ कर्मनाम२।११ श्रेष्ठप्रज्ञाकर्मयुतेन (वृता) वर्तनेन आचरणेन वा।

(१७०) (सत्रा साहम्) सत्रा इति सत्यनामसु निघ० ३।१० सत्येन सहतेऽभि भवति दोषानिति तम (आच्यावसि) आभिमुख्येन गमयसि च्युङ्-गतौ।

(१७१) (सदसः पतिम्) पृथिव्याःस्वामिनम "तस्य पृथिवी सदः।" तै० २।१।५।१ (इन्द्रस्य) आत्मनः (सनिम्) सत्यासत्यपापपुण्यादिविभाजिकाम् षण-संभक्तौ।

(१७२) (अश्वम्) वायुं सूर्यंवा असौवा आदित्योऽश्वः (तै०३-६-२३-२)।

(१७३) (भद्रम्) कल्याणकरं सुखकरं वा उत्तमम् भदि कल्याणे सुखे च (इषम्)अन्नम शुभामिच्छांवा इषः- इच्छा अन्नादीनिवेति दयानन्दर्षिः ऋ१।१२१।१५ इष इति अन्ननाम नि०२।७ इष्टसाधकं विज्ञानम ऋ ३।५४।२२भाष्ये दयानन्दर्षिः (ऊर्जम्) पराक्रममिति दयानन्दर्षिः य-१७।१ भाष्ये)

[१७४] (मरुतः) ऋत्विजः नि० ३।१८ (स्वराजम्) स्वयं राजते गुणैरिति (अश्विनौ) द्यावापृथिव्याविव स्त्रीपुरुषौ।
द्यौरहं पृथिवीत्वम् (अथ० १४-२-७१) इति प्रमाणात्।

ओ३म्

चतुर्थी दशतिः

Decade-IV.

३१२ ३२३ १ २ ३१ २र
(१७५) ओ३म् ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते ।
३ १ २ ३ १२
वन्वानासः सुवीर्यम् ॥

देवजामय इन्द्रमातरः ऋषिकाः । इन्द्रो देवता । गायत्री छन्दः ।

175. Men and women being active and desiring to do noble deeds, praise Almighty Lord when He is realised within and pray for good strength. (The seers of the Mantra are women. It is therefore clear that women have a right to study the Vedas and prapagate them].

१ २ ३ १ २र
(१७६) ओं न कि देवा इनीमसि न क्या योपयामसि ।
३ १ २
मन्त्रश्रुत्यं चरामसि ॥

गोधा ऋषिका । इन्द्रो देवता । गायत्री छन्दः ।

176. Being wise men and women never do we offend or hurt any one nor do we tempt or keep others in ignorance. We walk or act as holy texts (of the Vedas) command. [All men and women should act upon the noble teachings of the Vedas. Mere study without practice won't do.]

३ १ २र ३१ २३ १२
(१७७) ओं दोषो आगाद् बृहद् गाय द्युमद् गामन्नाथर्वण ।
३ २ ३१ २ ३ १ २
स्तुहि देवं सवितारम् ॥

वामदेवो दध्यङ् ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

177. God the destroyer of all darkness has been realised within. O singer of the Sama my soul, never allowing thyself to waste thy energy, thou active non-violent spirit ! praise

the Lord who is giver of bliss and light.

३२ ३१ २र ३क २र ३२ ३ २
(१७८) ओ३म् एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः ।
३ १ २ ३ २
स्तुषे वामश्विना बृहत् ॥

प्रस्कण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

178. (1) Now spiritual illumination with her light shines forth; beloved of the soul, full of splendour, O teacher and preacher ! I praise you profusely on account of your merits. [This is the description of a Yogic state known as ज्योतिष्मती प्रज्ञा which is attained by concentrating on the heart centre. (See Yoga Darshan 1-36].

(2) Now this dawn comes which is wonderful. O men and women like the sun and the moon ! praise the Lord profusely

१ २ ३ २ ३ १ २ ३ १ २र
(१७९) ओ३म् इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः ।
३ १२ ३ १ २र
जघान नवतीर्नव ॥

गोतम ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

179. God who possesses unrestricted might, slays with His sin-destroying powers nine senses five senses of per ception and four antahkaranas or internal organs, mind and intellect etc) engaged in sinful thoughts and acts and therefore unable to protect a devotee who meditates.

२उ ३ १ २र३ १ २ ३ १ २
(१८०) ओ३म् इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
३ १ २ ३ १ २र
महाँ अभिष्टिरोजसा ॥

मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

180 O Lord ! Come and be pleased with the Spiritual juice of devotion combined with knowledge prepared at all

assemblies of Brahmans; Thou art Protector, Almighty in Thy strength.

(2) O soul ! manifest thyself. Be delighted with all the vigour-infusing forces of fine breath with thy strength; thou art filled with mighty desires.

(१८१) ओ३म् आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि ।
महान्महीभिरूतिभिः ॥

वामदेवो गोतम ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

181. Come Thou who art destroyer of all sins, come O Lord to our side (within our hearts to be realised) Mighty One with Thy mighty protections.

(१८२) ओ३म् ओजस्तदस्य तित्विष उभे यत् समवर्तयत् ।
इन्द्रश्चर्मेव रोदसी ॥

वत्सः काण्व ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

182. That might of His shone brightly forth, when the Lord pervaded like a skin, the earth and the sky.

(१८३) ओ३म् अयमु ते समतसि कपोत इव गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥

शुनः शेप ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

183. This devotee is Thine own. Thou drawest near, as turns a pigeon to his mate;

Thou carest too, for this our prayer O God.

२३ १ २ ३२ ३ १ २३ १ २ ३२
(१८४) ओं वात आ वातु भेषजं शम्भु मयोभु नो हृदे ।
२ ३ १ २
प्र न आयूंषि तारिषत् ॥

उलोवातायन ऋषिः । वायुर्देवता । गायत्री छन्दः ।

184. May the Almighty Mover of the world breathe His balm on us, healthful, delightful to our hearts; May He prolong our days of life. [It is also equally applicable to pure air which prolongs our life and is the souce of health and happiness.]

आवश्यकटिप्पण्यः

SOME IMPORTANT NOTES AND COMMENTS.

(१७५) (ईङ्खयन्तीः) गतिशीलाः ईखि-गतौ (अपस्यवः) कर्म कर्तुमिच्छुकाः इन्द्रमातरः—इन्द्रस्यात्मनः प्रमापकानीन्द्रियाणि बुद्धयोवा (जातम्) हृदये साक्षात्कृतम् (वन्वानाः) याचमानाः वनु याचने ।

(१७६) (नकि इनीमसि) न हिंस्मः मीञ् हिंसायाम् इति सायणः(योपयामसि) मोहयामः युप-विमोहने ।

(१७७) (दोषो आगात्) दूषयति नाशयति तमांसीति दोष ईश्वरो हृदये आगतः साक्षात्कृतः (आथर्वण)नाशरहितात्मन् थर्वतिर्हिंसा कर्मा काशकृत्स्न धातुपाठे (द्युमद् गामन्) दीप्तिमद् गमन अथवा दीप्तिमन् गायक ।

(१७८) (उषाः) अज्ञानशोकादिदाहनिमित्ता ज्योतिष्मती प्रज्ञा उष-दाहे (अश्विना) सूर्याचन्द्रमसाविवाध्यापकोपदेशकौ इति दयानन्दर्षिः।

(१७९) १ अस्थभिः—पापप्रक्षेपसमर्थाभिः शक्तिभिः असु-प्रक्षेपे ।

२ नवतीः—न अवन्ति रक्षन्तीति नवतीः भ० आ०

३ दधीचः—ध्यानवत उपासकस्य ध्यानमञ्चतीति दध्यङ् शब्दोप पदादवतेः क्विन् । पृषोदरादित्वाद् ध्यानशब्दस्य दधिभावः ।

(१८०) (सोमपर्वभिः) सोमानां ब्राह्मणानां पर्वभिः—उत्सवैः पालन सामर्थ्यैर्वा सोमो वै ब्राह्मणः । ता०२३।१६।५ (मत्सि) हृष्टोभव (अभिष्टिः) शत्रूणाम् अभिभविता तेभ्यो रक्षको वा । (अन्धसः) आध्यात्मिकान्न न रसेनवा ज्ञानमयभक्तिरूपेण ।

(१८१) (वृत्रहन्) पापनाशक पाप्मा वै वृत्रः श० ११।१।५।७

(१८२) (रोदसी) द्यावापृथिव्यौ निघ०३।३० (तित्विषे) त्विष दीप्तावितिधातोः

(१८३) (सम् अतसि) सम्यक् प्राप्नोषि अत-सातत्यगमने । (गर्भधिम्) गर्भधारिणीं कपोतीम् (ओहसे) प्राप्नोषि श्रृणोषि वा।

(१८४) (वातः) वा-गति गन्धनयोरिति धातुः, गतिः ज्ञानं गमनं प्राप्तिश्च सर्वज्ञः सर्वत्र प्राप्तः सर्व प्रवर्तकश्च जगदीश्वरः शुद्धो वायुर्वा ।

चतुर्थी दशतिः

Decade V.

१ २र ३ १ २ ३ १ २ ३ १ २३२
(१८५) ओं यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।
२ ३ १ २ ३ १२
न किः स दभ्यते जनः ॥

कण्वो घौर ऋषिः । वरुणमित्रार्यमणो देवता । गायत्री छन्दः ।

185. Never is he injured (harmed) whom excellently wise noble, friendly and just people protect.

३ २उ ३ १ २ ३ २ ३ १ २र३२
(१८६) ओं गव्यो षु णो यथा पुराश्वयोत रथया ।
३ २ ३ १ २
वरिवस्या महोनाम् ॥

वत्स ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

186. O man ! Worship God with the desire of attaining noble speech, strength, good physique and great virtues as before.

३ १ २ ३ १२ ३१ २ ३ १ २
(१८७) ओ३म् इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम् ।
३ २ ३१२ ३ १ २
एनामृतस्य पिप्युषी: ॥

वत्स ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

187. O Lord ! These rays of the sun made by Thee increasing water cause rain. Or these cows yield their butter and milky draughts. They are aiders thereby, of sacrifice. May they help in developing splendour among the people.

(2) O soul, these thy senses acquiring knowledge engender splendour as cows produce milk by drinking water.

३ २ ३ १ २ ३ १ २र
(१८८) ओं अया धिया च गव्यया पुरुणामन्पुरुष्टुत ।
१ २र ३ १ २
यत् सोमे सोम आभुव: ॥

श्रुत कक्ष ऋषि: । इन्द्रो देवता । गायत्री छन्द: ।

188. Thou much lauded ! Many named ! With this wisdom desiring noble speech and senses, may Thou come to us through each object created by Thee. Thou manifestest Thy self in the heart of every person of peaceful nature.

३ २ ३ १२ ३ १ २ ३ १ २
(१८९) ओ पावका न: सरस्वती वाजेभिर्वाजिनीवती ।
३१ २ ३ १२
यज्ञं वष्टु धियावसु: ॥

मधुच्छन्दा वैश्वा मित्रऋषि: । सरस्वती देवता । गायत्री छन्द: ।

189. May the Vedic speech which purifies us, enable us to lead noble lives strengthened by knowledge and being established in our actions and intellects.